

CONFIDENTIAL.]

[No. 48 of 1910.

## REPORT

ON

# NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 26th November 1910.

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## LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<b>BENGALI.</b>					
1	"Bangabandhu"	Calcutta ...	Weekly	Barendra Lal Mukerjee, Brahmin, age 28.	1,000
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, Karmokar, age 30	The paper is not widely circulated.
3	"Bangavasi"	Calcutta ...	Do.	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan"	Bankura ...	Do.	Ram Nath Mukherji, V.L.M.S., Brahmin, age 49.	800
5	"Basudeva"	Calcutta ..	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati"	Ditto ...	Do.	Suresh Chandra Samajpati	15,000
7	"Birbhum Hitaishi"	Suri ...	Do.	Bibhuti Bhusan Paitandi, Mukhtear	300
8	"Birbhum Varta"	Do. ...	Do.	Debendra Nath Chakravarti Brahmin, age 37,	800
9	"Burdwan Sanjivani"	Burdwan ...	Do.	Prabodha Nanda Sarkar, Kayastha ..	900 to 1,000
10	"Chinsura Vartavaha"	Chinsura ...	Do.	Dina Nath Mukherji, Brahmin, age 42	850
11	"Daily Hitavadi"	Calcutta ...	Daily	Panchoowri Banerji, Brahmin	5,000
12	"Dainik Chandrika"	Ditto ...	Do.	Hari Dass Dutt, Kayastha, age 39 ...	400
13	"Dharma"	Ditto ...	Weekly	Aravinda Ghosh, Kayastha, age 45 ...	2,000
14	"Dharma-o-Karma"	Ditto ...	Monthly	.....	.....
15	"Education Gazette"	Chinsura ...	Weekly	Shibnarain Bannerji, M.A., B.L., Brahmin.	1,500
16	"Ekata"	Calcutta ...	Do.	No fixed Editor in evidence. Principal contributor is Hari Dhan Kundu Teli, age 34 years.	1,000
17	"Hitavadi"	Ditto ...	Do.	Panchoowri Banerji, Brahmin	30,000
18	"Hindusthan"	Ditto ...	Do.	Hari Das Dutt, Kayastha, age 39 ...	1,000
19	"Jagaran"	Bagerhat	Do.	Behary Lal Roy	600
20	"Jasohar"	Jessore ...	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
21	"Kalyani"	Magura ...	Do.	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
22	"Karmayogin"	Howrah ...	Do.	Amarendra Nath Chatterji, B.A., Brahmin, age 32.	2,000
23	"Khulnavasi"	Khulna ...	Do.	.....	.....
24	"Manbhum"	Purulia ...	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
25	"Matribumi"	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu ...	500
26	"Medini Bandhav"	Midnapore	Do.	.....	.....
27	"Mihir-o-Sudhakar"	Calcutta ...	Do.	Sayyid Osman, Muhammadan, age 36, Maulvi Reyazuddin Ahmad, Muhammadan.	4,000
28	"Murshidabad Hitaishi"	Saidabad ...	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
29	"Navajivani-o-Swadeshi Christian."	Calcutta ...	Tri-weekly	Revd. Lall Behari Shah, Native Christian, age 24.	300
30	"Nayak"	Ditto ...	Daily	Priya Nath Guha, Kayastha, age 37 ...	3,000
31	"Nihar"	Contai ...	Weekly	Madhusudhan Jana, age 50 ...	200
32	"Pallivarta"	Bongong ...	Do.	Charu Chandra Roy, Kayastha, age 36	400
33	"Pallivasi"	Kalna ...	Do.	Sosi Bhusan Banerji, Brahmin, age 44	800
34	"Prachar"	Calcutta ...	Monthly	.....	.....
35	"Prasun"	Katwa ...	Weekly	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goal, age 39.	500
36	"Pratikar"	Berhampore	Do.	Kamakhya Prosad Ganguli, Brahmin, age 61.	Poor.
37	"Purulia Darpan"	Purulia ...	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
38	"Ratnakar"	Asansol ...	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mittra, Kayastha, age 62.	500
39	"Samaj Darpan"	Salkia ...	Do.	Purna Chandra Mukherji, Brahmin, age 48.	140
40	"Samay"	Calcutta ...	Do.	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	300
41	"Samvad Purnachandrodaya"	Ditto ...	Daily	Purna Chandra Ghatak, Brahmin, age 45.	60
42	"Sanjivani"	Ditto ...	Weekly	Shiva Nath Sastri M.A.; Ramananda Chatterjee, M.A.	7,000
43	"Sevika"	Diamond Harbour	Monthly	.....	.....
44	"Soltan"	Calcutta ...	Weekly	Maulvi Muhammad Moniruzzam, Musalman.	1,500

## LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.	No.
<b>BENGALI—concl'd.</b>						
45	" Sri Sri Vishnu Priya-o-Ananda Basar Patrika."	Calcutta ...	... Weekly	... Mrinal Kanti Ghose, Kayastha, age 39	2,000	26A
46	" Twenty-four Parganas Var-tavaha."	Bhawanipur	... Do.	... Hem Chandra Nag, B.A., Kayastha, age 27.	1,000	48A
<b>HINDI.</b>						
47	" Banga Kesri" ...	Calcutta ...	... Fortnightly	... Nowsadika Lal, Kayastha, age 26	300	8A
48	" Bharat Bandhu" ...	Ditto ...	... Weekly	... ..... Mahabir Prasad, Vaisya, age 36; and	.....	.....
49	" Bharat Mitra" ...	Ditto ...	... Do.	... Amrita Lal Chakravarti, Brahmin, age 47.	8,000	.....
50	" Bihar Bandhu" ...	Bankipore	... Do.	... Ram Kishore Singh, Ondhia Kurma, age 30,	500	.....
51	" Bir Bharat" ...	Calcutta ...	... Do.	... Prantosh Dutta, Kayastha, age 36	1,000	.....
53	" Ghar Bandhu" ...	Ranchi ...	... Fortnightly	... Rev. Dr. A. Nottrott ...	1,000	.....
53	" Jain Pataka" ...	Calcutta ...	... Monthly	... ..... Hari Kissen Joahar, Khettri, age 31	.....	.....
54	" Hindi Bangavasi" ...	Ditto ...	... Weekly	... Rao Purandkar, Mahratta, Brahmin, age 28.	6,000	.....
55	" Hitvarta" ...	Ditto ...	... Do.	... .....	3,000	.....
56	" Lakshmi Upadesh Lahri" ...	Gaya ...	... Monthly	... ..... S. K. Tebrevala, Hindu, age 35	500	.....
57	" Marwari" ...	Calcutta ...	... Weekly	... Radha Mohan Gokulji, Vaisya, age 40	300	.....
58	" Satty Sanatan Dharm" ...	Ditto ...	... Do.	... Ambika Prasad Bajpa ...	200	.....
59	" Sri Sanatan Dharm" ...	Ditto ...	... Do.	... Shukul Narain Pandey, Brahmin, age 35.	250	.....
60	" Shiksha" ...	Arrah ...	... Do.	... Pandit Jaganand ...	142	.....
61	" Tirthat Samachar" ...	Muzaffarpur	... Do.	... .....	.....	.....
62	" Bara Basar Gazette" ...	Calcutta ...	... Do.	... .....	.....	.....
63	" Burman Samachar" ...	Ditto ...	... Monthly	... .....	.....	.....
<b>PERSIAN.</b>						
64	" Namai Muqaddas Hablul Matin" ...	Calcutta ...	... Weekly	... Sayyid Jalaluddin, Shiah, age 59	1,000	.....
<b>URDU.</b>						
65	" Al Punch" ...	Bankipore	... Weekly	... Syed Husain, Muhammadan, age 36...	350	.....
66	" Darus Sultanat" ...	Calcutta ...	... Do.	... Quazi Abdul Latif, Muhammadan, age 36.	400	.....
67	" Star of India" ...	Arrah ...	... Do.	... Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	350	.....
<b>URIYA.</b>						
68	" Garjatbasini" ...	Talcher ...	... Weekly	... Bhagiratti Misra, Brahmin, age 41	.....	.....
69	" Manorama" ...	Baripada ...	... Do.	... ..... Baidya Nath Singh, Sikh, age 32	700	.....
70	" Nilachal Samachar" ...	Puri ...	... Do.	... Dinabandhu Garhnaik, Chasa, age 35.	.....	.....
71	" Sambalpur Hitaishini" ...	Bamra ...	... Do.	... Harish Chandra Sarkar, Sadgope, age 53.	500	.....
72	" Samvad Vahika" ...	Balasore ...	... Do.	... Ram Tarak Sen, Tamuli, age 48	600	.....
73	" Uriya and Navasamvad" ...	Cuttack ...	... Do.	... Gauri Sankar Koy, age 76	1,000	.....
74	" Utkal Darpan" ...	Sambalpur	... Do.	... ..... Moni Lall Moherana, Karmokar,	500	.....
75	" Utkal Dipika" ...	Cuttack ...	... Do.	... .....	.....	.....
76	" Utkal Sakti" ...	Calcutta ...	... Do.	... .....	.....	.....
77	" Utkal Varta" ...	Ditto ...	... Do.	... .....	.....	.....

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*Additions to, and alterations in, the list of Vernacular Newspapers.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
26A	" Muhammadi "...	... Calcutta ...	... Weekly	... ...	.....
49A	" Surbarnabnik "	... Do. ...	... Do.	... ...	.....
8A	" Biswadut " ...	... Howrah ...	... Do.	... ...	.....

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Registration No.	Serial No. of the instrument	Date	Manufacturing month	Manufacturing year	Serial No. to supersede
10000000000000000000	10000000000000000000	1999-01-01	01	1999	10000000000000000000

## I.—FOREIGN POLITICS.

THE *Namai Mugaddas Hablul Matin* [Calcutta] of the 14th November writes the following on the marginally noted Anglo-Russian Treaty of 1907. subject:—

NAMAI MUGADDAS  
HABLUL MATIN,  
Nov. 14th, 1910.

In the treaty under reference England and Russia have expressed their good wishes for the independence of Persia and progress of the Persians, and that they have now left the idea of rivalry; but contrary to the laws of liberty and their recognition of the Persian authority, the map of the geographical division of Persia goes to show that they have drawn a boundary line between their possessions, calling the southern portion in the south as Indian frontier and the whole of the northern, the eastern and the western portions as frontiers of Russia and leaving the middle part free (but) under their control. In other words Russia has taken possession of the whole of Khorasan, Azarbaijan and the coasts of Caspian Sea, up to Yezd and Ispahan on one side and towards Laristan extending up to Khankain, the Turkey's frontier, on the other. The English extend from Birjand to Seistan, Baluchistan and Kirman going up to Minab and Port Abbas. The land from Rodhirmand extending to Yezd, Ispahan, Shiraz, the Persian Gulf, Mahmara, Ahwaz, and Arabistan and ending up to Laristan and Khankain have been left free.

Shah Sultan Husain, *Tabiatan* of Persia, was satisfied, thinking this free portion sufficient for him. The London *Punch* came out with a cartoon in which a lion-like cat was made to play between a lion on one side and a bear on the other. Below the cartoon it was written that the lion asked the bear to play with the head of the cat while he himself would take up the tail till the time came to lacerate the body of the cat. The cat said she did not remember if any such intimation had already been given by them.

The Memorandum of Sir Edward Grey to the Foreign Minister of Persia as well as the speech of Mr. Asquith, Prime Minister of England, delivered in Guildhall, London, bear testimony to the fact that the time for the said laceration has come. The part left free to Shah Sultan Husain, *Tabiatan* of Persia, will also be possessed ultimately.

The first departure on the part of the neighbouring Powers from the terms of their own treaty as well as the political interference with the portion left free lie in sending troops and guns to Bushire and Shiraz and securing amicable relations with the nobles and great men of Persia, Ispahan, Mahmara, etc. Secondly, the Memorandum sent to Persia some eight months ago dictated that any concession in the free part of the country also should not be given to any third Power without consulting England and Russia. The recent Memorandum of Sir Edward Grey shows that the English forces have spread from Bushire to Ispahan included in the free part and excluded from the Anglo-Russian possessions. Also the conferring of the title K. C. I. E. on Sirdar Arfa in such a critical time proves their interference in this free part of the country.

The politicians are of opinion that there must have been a private contract about this free part between Russia and England otherwise the former could not possibly overlook the favourite question of the Persian Gulf having in head for the last 200 years, nor could she remain contented at the English interference in the whole of the free part.

There are two points to prove their motive. First, the English seeking some excuse on receipt of the Memorandum's reply from Persia that no such interference was at all necessary. Secondly, the statement of Sir Edward Grey that the riots in south have badly told on the foreign trade whereas the five-monthly statistics of the customs of Persia falsify this statement. The statistics of the Custom Department for these five months go to show an increase in trade by 25 per cent over the figures of the last year. There has been an increase of cent per cent in the trade on Ahwaz Road; the trade of Bushire in Shiraz and Ispahan, specially marked by Sir Edward Grey, has risen up to 22 per cent, and that of Port Abbas to 15 per cent. So there has been an influx in all the commercial quarters.

The paper is at a loss to understand what necessitated the conferring of the title on Sirdar Arfa according to the old views of Lord Curzon in such a

critical moment. Although it has been officially published that there has been no fresh contract or treaty between Russia and England the paper considers it open to doubt.

The *Daily Telegraph*, a respectable paper of England, supporting Sir Grey about the Memorandum, admits that such movements on the part of England cannot pass unaccompanied by difficulties which can only be solved if the Bukhtiari Khans continue their co-operation with us, for at present the Bukhtiaris only can serve our purpose.

A statesman says that the English power, as Lord Hardinge has stated, has no idea of annexing Persia to India. But His Lordship's statement will be proved only by future events. The English Power wants to post three Governors in this free part of the country (Persia), and to keep them under the English control, and also to bring Mahmara to the status of Koett, in fact, making several targets for one arrow.

These Governors for the free country will remain on the look-out on the frontier between Russia and India and keep the latter safe from any future attack of Russia, for each of these three Governors will in no way be inferior to the Afghans so far as their personality, residence, and position are concerned.

The rich and the great men of the free part of the country and of Mahmara would not allow Germany an access to the Persian Gulf.

The good name and wishes of England will be known throughout the world that she neither had nor has the idea of possessing Persia and annexing it to India.

The English Power being expert in managing divisions has decided to keep Persia and the Persian Gulf under one Governor, Yezd, Ispahan and Bakhtiari under an other, and Arabistan and Laristan under the third. If any of them turn rebel against the English he shall have to make room for another Governor. The English power will only see that they should have no connection whatever with other Powers, that is the foreigners must have no official communication with them. The politics of England will, in that case, require the southern part to be annexed to India at least with the help of these three chiefs or with that of the fourth one of Persia. This is what England means to say that she has no idea of taking possession of Persia or annexing it to India.

NAMAI MUQADDAS  
HABUL MATIN,  
Nov. 14th, 1910.

2. The *Namai Muqaddas Habul Matin* [Calcutta] of the 14th November writes :—

The English Memorandum.

The changes in the political world due to the Memorandum of Sir Edward Grey prove its importance. On one side it has created an agitation in the Islamic circles, while on the other it has been a subject for universal discussion in all the papers. With the exception of a few Conservative papers of London all the journals blame the neighbouring Powers for their bad motives in respect of the East and the Muhammadans in general. No sooner the Memorandum reached Persia, troops were sent by Turkey in the frontiers of Persia on one side, and on the other for the protection of her own consulates she sent guards to Kirman Shah, Sawjilagh, Khawi, Salmas, Urumia, Mako, Baezeed and other places. She also commenced watching trade, its passages and her colonies, and in reply to the protest of the Russian Envoy at Constantinople she said it was expedient to do so, so far as trade and her colonies were concerned. This might have been the cause of the interview between the Czar and the Kaiser.

The loan question of Turkey and willingness of Germany to advance the amount might also be said a result of the said Memorandum. In fact the whole of the loan money shall be spent on military reforms of Turkey. The success of Turkey at this transaction is indeed a great threatening to the Russian Power, specially at a time when we see that the troops of Turkey and Roumania are being sent to help Germany and that Turkey joins the triple alliance of Germany, Austria and Italy. All these steps are meant to overthrow the Anglo-Russian alliance. If now or in future Russia does not withdraw her troops from Persia a hard fight with Turkey will of course follow, and seeing Turkey joining the said triple alliance England cannot side with Russia. If on the contrary England still side with Russia in face of Turkey it will not only create an ill-feeling in the Islamic world causing danger

to England, but also will bring about a great war in Europe, and with this hot agitation of the Muhammadans and their alliance with Germany an unwelcome revolution in the politics of the whole world is likely to happen.

The sending of a special Consul to Bushire by Germany is another proof of Germany's attention having been drawn to the said Memorandum in respect of the Persian Gulf. Particularly conferring titles on Sardar Arfa Governor of Mahmar and arrival of Muhammad Ali in Vienna forebode some great changes, for whatever excuses are put forward or reasons assigned for the movements, the truth can never remain in dark. From the very beginning this Anglo-Russian alliance is meant merely to stop the concession of the Baghdad Railway and the movement of Germany towards Central Asia. For this very reason Germany has commenced alliance with Turkey to harass Russia and made up her mind to have an interview with the Czar. Germany has also created hatred in the minds of Muhammadans for this Memorandum and has drawn their favourable attention to her in respect of Central Asia. Muhammad Ali has also been brought in Vienna to see that the present Persian power might not go against them. In case she does he should play a political trick to subdue her.

Under another heading "Political Difficulties of Persia" the paper requests the governing authorities of Persia to watch their political interests and authority and to protect themselves from the hundred years' revolutions and difficulties brought about by the foreigners. It is now the time to have one well-directed policy by which all envoys and foreign consulates should be dispensed with. The Persians, says the paper, should know that they are more in need of English, Russian, Turkish, and German assistance than the latter are in want of the Persian help. If the Persians befriend Turkey and Germany the whole of the Islamic world will have a favourable consideration for Germany, and the latter's power will spread throughout the great continent of Asia. With these considerations if the English befriend the Persians, as Germany is expected to do, England will of course be likewise recognized in Central Asia, and this would be the last recourse for England and then the German's influence will be cut short by half. The Persians should always have a keen eye to both the bright and the dark side of their rivals in order that they might not be defeated in the political game. The speech of Mr. Asquith, Prime Minister of England, arrival of Muhammad Ali in Vienna, and many other events tend to one and the same object.

3. Referring to the speech of Lord Hardinge, Viceroy of India in respect of the English Memorandum to Persia in which Lord Hardinge's speech. His Lordship along with other points says that the alliance of England with Russia in Central Asia has not enhanced the English responsibilities, but it has rather diminished them, the *Namai Mugaddas Hablul Matin* [Calcutta] of the 14th November remarks that certain important points have slipped out of His Lordship's consideration, and observes:—

(1) Probably His Lordship is not aware of the fact that the foreign troops are at the root of all the evils in the south such as the incidents connected with Rahim Khan, Darab Mirza, etc. No doubt these troops are in the north, but they affect the south as well. The tricks played by the northern troops do not permit the Persian Government to look to the reforms of the south.

(2) Notwithstanding repeated complaints of the British Envoy about the riots in the south, the Persian Government could not possibly get chance to attend to them, for whenever during the year she proposed to amend the evils of the finances the neighbouring Powers interrupted, and thus they have now sought an excuse for putting forth such Memorandum.

(3) According to the treaty of 1907 England had promised to try for the expulsion of the Russian troops so that Persia might conveniently look to her internal managements; but unfortunately there comes a Memorandum instead supporting division of Persia. It appears that the present politicians of the world cannot distinguish between "interference" and "non-interference." Who is there to say that it is not an interference when Russia and England divide Persia half and half between themselves?

(4) Our silence at the interference of Turkey is merely due to her being co-religionist, but the silence of all other Powers is evidently due to the fact that they see the neighbouring Powers are trying to destroy the Persian

NAMAI MUQADDAS  
HABLUL MATIN,  
Nov. 14th, 1910.

authority, and it can only be saved if Turkey helped by Germany intervenes. No doubt there will be a greater clamour than at present if England and Russia withdraw but Turkey continues.

NAMAI MUQADDAS  
HABLUL MATIN,  
Nov. 14th, 1910.

4. Referring to the points touched upon in Mr. Asquith's speech at Guildhall, London, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 14th November observes:—

The co-operation of England with Russia is even more injurious than the Russian interference in the shape of landing troops in Persia with the permission of Sir Edward Grey who repeatedly admitted this fact in Parliament. If Russia is said to have made no interference with the authority and independence of Persia, England may also be said to have done nothing in this direction. Perhaps we are unable to understand what an interference means. Is it fair for foreign Powers to mark frontier lines of an independent Government? Is it not an interference in keeping Persia from giving concession to a foreign Power? Is it not an interference to realise money under the pretext of guarding its internal safety? Is it not going against the authority of the country to interfere in the appointment and dismissal of officers and ministers? Is it not an attack on the authority of a Power to fill up the ministries with mischievous persons and keeping them under protection against the terms of the treaty as well as keeping the Persian power from getting foreign advisers for the reformation of offices? If such be the case the Native States of India and Bukhara may also be called independent kingdoms. Evidently the Persians do not want this sort of authority. The interference in India and Egypt had in the beginning been of this very nature. What guarantee there is that the present interference of the neighbours will not ultimately tend to the interferences with Turkistan and India? It is very nice indeed that the English politicians call "interference" as "non-interference" and have got "obedience" and "servitude" as synonyms for authority" and "independence."

Persia has never done anything against her neighbours and she wants nothing but independence and authority. Unless the neighbours encroach upon her authority she would not turn against them. During the last 30 years the neighbours have made acquisitions in the name of friendship and again now they like to adopt the same course. The Persians have understood that in commercial, political and frontier connections, the opposition of the foreigners is injurious to Persia and so she will stick to friendship unless she finds herself totally helpless.

The Persians will naturally have recourse to sword if left helpless on all sides, and then any friendly connection will be of no avail, for experience has shown that undue humility sooner or later results in the loss of authority while firmness is more or less accompanied with success.

The claims of other Powers in face of the neighbours' interference in Persia fall down, but when the Persians are left to themselves claims of none will be trampled.

The interferences made under the pretext of protecting political interests are due to our national weakness and disunion among the nobles.

The paper feels obliged to point out that the Memorandum will practically do no good to England. The result will be that they would either meet in an international conference and Persia would at least be safe like Morocco, or there would be a horrible bloodshed in Europe, and then the Persians are not expected to rest contented.

The subject requires a good deal of deliberation particularly by the English. The political disadvantages of such movements have already been recorded in previous issues of the paper.

NAMAI MUQADDAS  
HABLUL MATIN,  
Nov. 14th, 1910.

5. Referring to the telegram about the recent riot near Chabhar in which Captain White, Commander Marshal and a Sepoy were injured and the Afghans carrying the arms fled

to the hills, the *Namai Muqaddas Hablul Matin* [Calcutta] of the 14th November blames Darya Begi of the Persian Gulf for this and remarks that unless a wise and competent officer is appointed in Baluchistan and the services of the Darya Begi are dispensed with, Baluchistan and Kirman cannot remain safe from future raids and mischiefs.

MUHAMMADI,  
Nov. 18th, 1910.

6. The *Muhammadi* [Calcutta] of the 18th November says that the East is awaking from the sleep which it was thought a few years ago would never be over. Japan has

startled the Western world with her military capacity, science and commerce. China is awaking and feeling the pulsation of life in her limbs. Turkey is no longer a "Sickman". Kabul is wide awake. And when the present disturbance in Persia will have disappeared, Asia will be relieved of all troubles.

7. Referring to the union of the English colonies in South Africa and Indians in South Africa. the appointment of the Duke of Connaught as a representative of the British Government to manage their affairs, the *Barabazar Gazette* of the 19th November is sceptic as to whether this change will do any good to the Indians residing there or not.

8. Now that the Government of South Africa, writes the *Nayak* [Calcutta] of the 22nd November, has begun persecuting Indian women within their jurisdiction we think that the cup of its iniquity is going to be full. The insult offered by the *Kurus* to Draupadi, the wife of the *Pandavas*, brought about the destruction of their whole family.

BASABAZAR GAZETTE,  
Nov. 19th, 1910.

NAYAK,  
Nov. 22nd, 1910.

## II.—HOME ADMINISTRATION.

### (a)—Police.

9. The *Sanjivani* [Calcutta] of the 17th November says that from the questions asked in the course of cross-examination by the defence Counsel in the Dacca shooting case it would seem that the defence have an impression that the complainant was shot in his own house. If the fact suggested by the cross-examination be true, it is a most disgraceful thing. The defence has also complained that the record has been tampered with. This is a most serious allegation against the prosecution.

SANJIVANI,  
Nov. 17th, 1910.

10. A correspondent of the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 17th November says that recently Rabid jackals at Chinsura. rabid jackals have bitten many people at Chinsura. A darwan in the employ of Babu Rames Chandra Mandal has already died of the effect of jackal bite. It is not known what step the local police has taken to ensure public safety in such a serious matter.

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATEKHA,  
Nov. 17th, 1910.

11. The *Sanjivani* [Calcutta] of the 17th November refers to the conduct of the Deputy Commissioner of Dibrugarh, The barbarous conduct of a Deputy Commissioner. in pulling a clerk Dindiram Datta by the ear in open court, and remarks that this insult has so mortified the poor clerk that he has well-nigh gone out of mind. Though a petty clerk Dindiram Babu is a scion of the well-known Lamtiyal family and connected with the Barvorali Barua family. This incident has created a great sensation all over Assam. The excessive powers with which these officers are vested is the reason why they forget themselves. If the Magistrates are not courteous the unrest in the country will go on increasing. We request the authorities to take prompt notice of this barbarous conduct of the Deputy Commissioner and to publish at once their orders on the subject.

SANJIVANI,  
Nov. 17th, 1910.

12. The *Samay* [Calcutta] of the 18th November learns from the *Times of Assam* that the Acting Deputy Commissioner of Dibrugarh, Assam, has pulled by the ear a respectable Assamese clerk named Dindiram Datta. The latter has petitioned the Commissioner for redress. It is hoped that the attention of the Government of India will at once be drawn to the matter and steps will be taken to teach civility to the misbehaving officer.

SAMAY,  
Nov. 18th, 1910.

13. The *Nayak* [Calcutta] of the 18th November says that it is not a rare sight in Calcutta to see any number of cows roaming about the streets of the city. They are sometimes even found to attack and wound passers-by. It is a mystery why the police does not take any steps in the matter.

NAYAK,  
Nov. 18th, 1910.

14. The *Samay* [Calcutta] of the 18th November draws the attention of the Government to the following two cases of *Begar*. *Begar* which is said to have recently occurred in Allahabad.

SAMAY,  
Nov. 18th, 1910.

1. A bullock-cart belonging to Babu Satis Chandra Banerji, pleader of Allahabad, was forcibly taken possession of from his servants by the Local Tahsildar's men and returned after a few days with one of the bullocks missing. The case is now under the consideration of the district authorities.

2. Satis Babu keeps a boat in a lake four miles from Allahabad town. His brother Dr. Sures Chandra Banerji was living for some time at the place. One day during this time Mr. Crawford, the local Assistant District Superintendent of Police, took possession of the boat without taking Sures Babu's permission and left it, unknown to Sures Babu, on the other bank of the lake at a distance of more than two miles.

Such incivility on the part of a high official is not calculated to breed good feelings for him in the minds of men.

HINDI BANGAVASI,  
Nov. 21st 1910.

15. Referring to the dispute between the Hindus and Muhammadans at Bhera (in the Punjab) over a Hindu temple, the *Hindi Bangavasi* [Calcutta] of the 21st instant feels confident that His Honour the Lieutenant-Governor of the Punjab will not do anything which might give a shock to the religious sentiments of the Hindus.

(b)—Working of the Courts.

SANJIVANI,  
Nov. 17th, 1910.

16. The *Sanjivani* [Calcutta] of the 17th November observes that there is nothing seditious in Babu Arabinda Ghosh's open letter to his countrymen published in the *Karmayogin*. Justices Fletcher and Holmwood have, therefore, entitled themselves to the gratitude of the public by acquitting the printer. This judgment has increased the confidence of the people in the High Court and it is its reputation for an impartial administration of justice that constitutes the secure foundation of British rule in India. But this judgment has greatly irritated that "Friend of India," the *Statesman* newspaper. Our contemporary remarks that this judgment will be a Magna Charta for Indian agitators, thereby insinuating that it will facilitate unlawful agitation. But what right had the *Statesman* to make such an insinuation? In our contemporary's opinion the Hon'ble Judges have evinced in their judgment legal but no political knowledge. Would the *Statesman* then have the Judges convict a man, on simply political ground, in spite of the absence of all evidence of guilt? In our contemporary's opinion the nationalist propaganda of *swaraj* and passive resistance is fraught with serious mischief and it calls upon the Governments of India and Bengal to issue a resolution declaring that by this judgment of the High Court Government lends no countenance to the procedure of the extremists. One may not subscribe to all the sentiments in the open letter in question. We, for ourselves, cannot do so. But that is a different question altogether. The *Statesman's* expression of views on this question tempts us to exclaim "If thou beest he, 'but oh, how fallen!'"

SRI SRI VISHNU  
PRIYA-O-ANANDA  
BAZAR PATRIKA,  
Nov. 17th, 1910.

17. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 17th November takes the *Statesman* severely to task for having written that the judgment of the High Court in the *Karmayogin* sedition case will be as a Magna Charta to the Indian agitators, that the High Court ought to have considered the definition of passive resistance given in the *Karmayogin* article as most objectionable, and that the decision of the High Court may be justified in law but is not at all becoming from the point of view of a statesman.

PRASUN,  
Nov. 18th, 1910.

18. The *Prasun* [Katwa] of the 18th November speaks highly of the sense of justice of Mr. Justice Fletcher and Mr. Justice Holmwood as displayed in their judgment in the *Karmayogin* sedition case. It is hoped that henceforward the police will be a little more careful in its hunt for sedition. The writer is glad that the judgment exonerates a talented and self-sacrificing man like Mr. Arabinda Ghosh from a charge of sedition.

19. The *Bangavasi* [Calcutta] of the 19th November writes as follows:—

With all due deference to the sedition law "Reaching of the shore by a man struggling in water." we must still observe that we have often been puzzled to draw a line between fair criticism and

BANGAVASI,  
Nov. 19th, 1910.

sedition. Nor has this been a puzzle to laymen like ourselves alone. It is often a puzzle to Judges themselves. In the *Karmayogin* appeal case Justice Fletcher, addressing the Advocate-General, said that he and his brother Judge could, for themselves, find no trace of sedition in the article which the Advocate-General contended to be seditious, and that it was not therefore possible for a printer to detect its seditious character.

There have been many cases of sedition and few have escaped conviction, and this result made the puzzle more puzzling still. No solution of the puzzle was vouchsafed by the authorities.

What we roughly understood by sedition was, that any particular criticism of any Government measure may be wrong, but if it does not advocate subversion of British rule on the ground of the mischievous character of that measure it does not amount to sedition. Suppose a person remarks that under British rule the wealth of India is being drained away to England in various ways; this remark may be an erroneous one, but it does not necessarily imply that because Indian wealth is being drained away to England therefore British authority must be subverted. All that it claims is that if the remark be true, the authorities should provide a remedy, and if it be erroneous they should contradict it. The case is exactly similar with the observation about the export of food-grains being the cause of famines in this country, and the charge of corruption and high-handedness against the police.

But the way in which Mr. Risley referred to such criticisms at the time of the enactment of the Press Act created an impression that such criticisms were seditious. This Mr. Risley did not even shrink from charging our zenana ladies with sedition, although everybody who knows anything of them will declare without hesitation that they are incapable of such a thing.

The Viceroy himself has declared that treason against the sovereign is very rare in this country. Why then charge, without due enquiry and deliberation, sedition upon criticisms of the administration? What freedom of criticism is left under such circumstances?

The High Court's judgment in the *Karmayogin* case has set many doubts in this connection at rest. It has laid down that a department of Government or any officer of such a department is not Government as by law established, and that criticism of such a department or such an officer does not constitute sedition. The authorities have, of course, realized the High Court's idea of sedition.

We cannot help asking ourselves, how was it that the Advocate-General proceeded with such a case? A crown lawyer is not bound, as such, to proceed with any and every case instituted on behalf of the State. Had it been so many respectable men of Midnapore would have been harassed. But Mr. S. P. Sinha withdrew the case against many of the accused as soon as he found that there was not sufficient evidence against them. The Advocate-General should consider what the public are thinking of him, after the result of this case.

As for the Magistrate who punished the poor printer in this case, he must feel ashamed and sorry.

20. The *Bir Bharat* [Calcutta] of the 20th instant, being highly surprised to know that the printer of the *Karmayogin* acquitted by the High Court, has not been yet released, invites the attention of the higher authorities to this piece of irregularity.

BIR BHARAT,  
Nov. 20th, 1910.

21. Referring to the case in which one Akshay Kumar Ghosh has been fined Rs. 10 for having entered, without authority, into the Calcutta Town Hall on the occasion of the presentation of a farewell address to Lord Minto there, the *Daily Hitavadi* [Calcutta] of the 19th November asks, with a show of concern, how the police on guard could be so inadvertent as to allow the young man to pass into the Hall. Practically it is through their fault that Akshay Kumar has had to pay the fine. Would it not have been better to let him off with a warning when nothing offensive was found on his person?

DAILY HITAVADI,  
Nov. 19th, 1910.

(c)—*Jails.*

SANJIVANI,  
Nov. 17th, 1910.

22. The *Sanjivani* [Calcutta] of the 17th November says that Babu Monmohun Ghosh, printer of the *Karmayogin*, was acquitted by Justices Fletcher and Holmwood on the 7th November last. On the 14th a pleader on behalf of the acquitted printer drew Mr. Thornhill's attention to the fact, that although the order for the printer's discharge had been passed a week ago, he had not yet been released, whereupon the Presidency Magistrate declared that he would attend to the matter at once. How was it that the man had to suffer the rigours of imprisonment for a week after the order of his discharge? Of his term of six months more than half had already elapsed before the appeal was heard. Should he not have been released the very day the High Court ordered his discharge? Will Government enquire as to who is responsible for this extra punishment of an innocent man?

BASUMATI,  
Nov. 19th, 1910.

23. The *Basumati* [Calcutta] of the 19th November expresses its surprise at the strange news that the printer of the *Karmayogin* had not, at the time of its writing, been released from prison in spite of the order for his discharge passed by the High Court.

DAILY HITAVADI,  
Nov. 20th, 1910.

24. The *Daily Hitavadi* [Calcutta] of the 20th November has an impression that no prisoner can be transferred to another jail till the decision on his appeal is passed. Why was the rule departed from in the case of the printer of the *Karmayogin*, who was transferred to the Motihari Jail? Why was he also detained in jail for 12 days after his discharge had been ordered by the High Court? The Lieutenant-Governor will do well to enquire into the matter.

(e)—*Local Self-Government and Municipal Administration.*

DAILY HITAVADI,  
Nov. 22nd, 1910.

25. Referring to a persistent report published in the *Noakhali Sammilani* to the effect that the Noakhali town is in imminent danger to Noakhali town. danger of being encroached on by the river below it the *Daily Hitavadi* [Calcutta] of the 22nd November advises the local people to memorialize the Government in the matter and pray for an early publication of its opinion on the subject. The Chief Engineer of the Government of Eastern Bengal and Assam is a man of vast experience. Government should ask him to examine the bank of the river and thus settle the matter once for all.

MURSHIDABAD  
HITAISHI,  
Nov. 16th, 1910.

26. The *Murshidabad Hitaishi* [Murshidabad] of the 16th November complains that the dredging of the mouth of the Bhagirathi is very negligently done, otherwise it cannot be difficult to keep the river navigable for boats during all the seasons of the year.

NIHAR,  
Nov. 22nd, 1910.

27. Upendranath Das of Sarda, Akshaynarayan Maiti of Fuleswar, Radhakrishna Singha of Athilagari, Hemchandra Giri of Sherpur, Akshaykumar Maiti of the same village, Kshirodnath Karan of Darua, Saratchandra De of the same village, Brajendranath Das of Sarda, Dakhinacharan Kavyatirtha, Kailaschandra Maitra of Hinchi and Mudhusudan Maiti of Fuleswar write to the *Nihar* (Contai) of the 22nd November to complain that the standing paddy crop at Magra, Mahespur, Kajla, Fuleswar, Darua, Sherpur, Kharki, Athilagari, Durmuth, Betilia, Guyagechha, Bahitrukunda, Fatepur, Bilaspur and other *khas mahals* as well as in many *mauzas* of Bahirimutha cannot be reaped as being under water and is about to suffer damage. This tract is drained mainly through the Orissa Canal, although for the convenience of drainage of some of the above villages a new canal of the name of Magra drainage was excavated a few years ago. But this latter canal presenting, as it does, irregularities of surface and being often dammed across near Kamarbera and being often

further obstructed by nets for fishing purposes obstructs drainage. The Orissa Coast Canal is now full of water and the fields cannot therefore be drained through it. But if the lock of Dandapurulia or the sluice gate at Sarpai in that canal be opened the fields will become dry in no time. The ryots in those parts have to suffer this sort of inconvenience and damage every year. The authorities are earnestly requested to attend promptly to the matter.

## (h)—General.

28. The *Nayak* [Calcutta] of the 17th November writes as follows:—

Who is a Hindu?

In the last census Sir Herbert Risley's

ignorance of matters relating to caste enabled many people to have their names recorded as belonging to castes higher than those to which they really belonged. Moreover, Sir Herbert's census had led even whole classes to arrogate to themselves a status much superior to their own.

NAYAK,  
Nov. 17th, 1910

We are, therefore, glad to see that Mr. Gait, the Commissioner of the ensuing census, has circulated a letter of instruction as to who should be called Hindus or who have forfeited their claim to the appellation of Hindu by un-Hindu acts and conduct, and it is by no means desirable that such men should be counted as Hindus. Of course, Mr. Gait's definition is not a perfect one. There are other marks of true Hinduism than those indicated in it. But Mr. Gait being a foreigner cannot be expected to be conversant with all of them. He would have done well to consult some orthodox and learned Hindu pandit before launching his definition. Nevertheless, the definition, as it stands, will work fairly well in practice. Some people are taking exception to it on the ground that it will operate to reduce the strength of Hindu population in the census. But we shall not be in the least sorry for such a reduction. No true Hindu likes the idea of his society being filled with unHindus following mlecchha habits.

In conclusion, such people are by no means Hindus as have no faith in the Shastras and Puranas, and in gods and goddesses, or do not believe that God is personal, or observe no restriction as to food or marry widows. We hope that Mr. Gait will earn the thanks of countless Hindus by not counting such men as Hindus.

29. Anent the above the *Nayak* [Calcutta] of the 22nd November says:—

Mr. Gait and the Hindu society.

There is a rumour that it is at the request of

the Moslem League that Mr. Gait has resolved to exclude lower-class Hindus from the category of Hindus in the ensuing census. We are not willing to believe such a wild rumour. Musalmans may, in their eagerness to equal the Hindus in the field of politics, be desirous of seeing the number of Hindus reduced in any way, but Mr. Gait being an impartial officer cannot be expected to follow a policy of Fullerian partiality in the matter. He is a non-Hindu, so it does not lie with him to decide who is a Hindu and who is not. Besides the four classes of Brahmins, Kshatriyas, Vaishyas and Sat Sudras there is a large number of lower-class Hindus such as Kamar, Kumar, Teli, Yugi, Chandal, Muchi, Murdarfarash, etc. People belonging to these classes are according to the Shastras as much Hindus as Brahmins.

NAYAK,  
Nov. 22nd, 1910.

In our article headed "Who are Hindus"? published in the *Nayak* of the 17th instant, we simply intended to say that such persons as are not really Hindus should not be allowed to avail themselves of the protection of the Hindu society.

30. A correspondent of the *Muhammadi* [Calcutta] of the 18th November urges that in the ensuing census every care should be taken by the authorities to prevent non-Hindus from being counted as Hindus, for the political status of the Musalmans in this country greatly depends on the proportion they bear in number to their Hindu fellow-countrymen. Barbarous tribes like the Garo, the Hadi, Madai, Dalu, Rajbansi and Kuki are by no means Hindu. The Musalman community ought to be alert in this matter even from now. What is the Musalman League doing in the matter?

MUHAMMADI,  
Nov. 18th, 1910.

DAILY HITAVADI.  
Nov. 20th, 1910.

31. The *Daily Hitavadi* [Calcutta] of the 20th November writes as follows:—

"An endeavour to reduce the numbers of Hindus."

We see that despite the protest entered by the *Tribune* of Lahore, the *Bengalee*, the *Amitra Bazar Patrika*, the *Hitavadi* and other newspapers, the Census Commissioner, Mr. Gait, is determined to carry his point. He is opposed to the recognition of the untouchable classes of the Hindu community, other than the Sudra caste, as Hindus. He contends that the people who have no sacraments, water drawn by whom is not used by the higher castes, who do not observe restrictions as to food laid down in the *Shastras*, who are not permitted to enter shrines, after touching whom the twice-born castes must bathe to get rid of impurity and for whom no good Brahman will officiate, cannot be recognized as Hindus. The *Moslem* League was the first to propose to Mr. Gait a reduction of the numbers of Hindus in this way, the object probably being to secure, for Musalmans, employment in the public service and election to the Legislative Councils in larger numbers. There are about 200 millions of Hindus and 60 millions of Musalmans in India. If the aboriginal and mixed castes be excluded from the category of Hindu, the number of Hindus will probably be reduced by half, and that will enable the Musalmans to claim about an equal share with Hindus of appointments in the public service as well as of political rights. Mr. Gait, we see, is acting according to this wish of the Musalmans. He has lent no ear to our arguments or protests. Mr. Gait has by this conduct of his wounded the feelings of all Hindus. Unless the new Viceroy Lord Hardinge and the retiring Viceroy Lord Minto attend to the matter and pass an equitable decision this feeling of mortification in the mind of Hindus will remain.

If the above facts be true, and we see no reason for concluding them to be false or imaginary, we would propose another trick by way of a counter-move. That education must be a passport to the public service and a knowledge of politics a preliminary condition of political rights is a principle that has been recognized by all Viceroys from Lord Dufferin down to Lord Hardinge. If the principle so enunciated be true we would insist upon a record of the respective number of graduates in the Hindu and Musalman communities and upon apportionment of appointments as between the two communities, in proportion to the education and enlightenment of each as determined by this test. How would the Musalmans fare if the authorities were to act upon this principle? We Hindus do not wish to quarrel with the Musalmans over this petty matter. Nor are we afraid of the reduction of the numbers of Hindus, in this fashion, on Government records, for we can rate service and political rights at their true value. But are the Musalmans doing well to quarrel with the Hindus over this petty affair? Let them monopolise, if they can, all posts and all Legislative Councils. The Hindus know that though Musalmans they are Indians and can never leave India, and an improvement in their position, therefore, means an improvement in the position of a particular section of the Indian population.

We must remind Mr. Gait that the Hindus will remain as they always have been, even when their numbers are reduced on Government records. Their influence will not be the least affected thereby. Nor will the glory of the Hindu community suffer on that account. There is not, as we have remarked already, any definition of a Hindu. If you say that those who may enter shrines are Hindus, we will say on the strength of the practice observed in the temple of Viswanath in Benares, that everybody but a Jew, Christian and Musalman is a Hindu. The Aghorpanthis are Hindus though eating human flesh, following practices opposed to the Vedas and living in cremation grounds. The Hindus of Cashmere, Rajputana, Scinde, Bengal, Assam and Mithila are Hindus though eating fish and flesh including that of wild fowls and wild boars and though drinking the water of skins carried by Musalmans. The England-returned Indians who have found a place in society and celebrate marriages, etc., according to Hindu practice, are Hindus in spite of their eating forbidden food. What will Mr. Gait do in these cases? We repeat that Mr. Gait has not acted discreetly in raising this petty squabble. We have a right to warn, and that is why we reiterate repeatedly our former statements.

32. Referring to the ensuing change of Principals in the Calcutta Sanskrit College, the *Hitavadi* [Calcutta] of the Change of Principals in the Calcutta Sanskrit College. 18th November says that although young, Mahamahopadhyay Dr. Satish Chandra Vidya-bhusan is learned, unpretentious and good-hearted, and we are glad at his promotion. But we feel pain to bid farewell to our old friend Pandit Kaliprasanna Bhattacharyya. It is not every day that a man meets with such a high-souled person, a Brahmin of the old type, a pandit full of high spirit, and at the same time humble as the dust. We highly regret that with his retirement we lose the old ideal. May he live long.

HITAVADI.  
Nov. 18th, 1910.

33. The *Nayak* [Calcutta] of the 18th November fully approves of the appointment of Mahamahopadhyaya Satis Chandra Vidyabhusan as Principal of the Calcutta Sanskrit College and says that none will perhaps dare open his mouth against it. The Mahamahopadhyaya will, it is said, take over charge of the College on the 30th instant.

NAYAK.  
Nov. 18th, 1910.

34. The *Daily Hitavadi* [Calcutta] of the 18th November says that it will be best if Mr. K. G. Gupta retires from the India Office and takes the place reserved for an Indian in the Bengal Executive Council. But if he refuses to accept the place, it should next be offered to Sir G. D. Banerji, the man universally loved and respected in this country for the rare qualities of head and heart that he possesses.

DAILY HITAVADI,  
Nov. 18th, 1910.

35. Referring to the rumour that Mr. R. N. Mukherji of Messrs. Martin and Co. will become a Member of the Bengal Executive Council, the *Nayak* [Calcutta] of the 12th November says that his only recommendation is that he visited England with his wife, had his son educated in England and his daughter trained in English fashion by English governesses, and gives sumptuous feasts to large numbers of official and non-official Englishmen.

NAYAK.  
Nov. 18th, 1910.

36. The *Nayak* [Calcutta] of the 22nd November says that it is the comparatively humble station of life from which he has become Law Member of the Viceroy's Council that makes him better fit for his new dignity than men who carry great names with them. He is a Musalman, but it is to be hoped that, as Law Member, he will forget the fact of his belonging to a particular community of Indians, and remember only that he is an Indian. If he does this his office will be devoid of troubles and the lustre of his glory will extend far and wide.

NAYAK,  
Nov. 22nd, 1910.

37. The *Daily Hitavadi* [Calcutta] of the 19th November approves of all the three appointments of Members of the Bengal Executive Council, and says that both as an educated public man and as a Brahman zamindar of an old respectable family, Babu Kishori Lal Gosain is eminently fit for the place that he has received.

DAILY HITAVADI,  
Nov. 19th, 1910.

38. In spite of what the *Bengalee* may say, writes the *Daily Hitavadi* [Calcutta] of the 22nd November, we fully approve of the appointment of the Hon'ble Babu Kishori Lal Gosain to a Membership of the Bengal Executive Council and consider him in every way fit for the post. We pray for Kishori Babu's success.

DAILY HITAVADI,  
Nov. 22nd, 1910.

39. Referring to the appointment of Babu Dwarka Nath Chakravarti as a Judge of the Calcutta High Court, the *Muhammad* [Calcutta] of the 18th November says that the claims of Bengali Musalmans to a judgeship of the High Court have long been overlooked, and no one knows why.

MUHAMMADI,  
Nov. 18th, 1910.

40. The *Daily Hitavadi* [Calcutta] of the 19th November says:— The 15th Judge of the Calcutta High Court. The High Court will open on Monday next and probably on that day Babu Dwarka Nath Chakravarti will sit on the Bench. Babu Dwarka Nath is an able and experienced vakil and we wish him success as a Judge of the High Court.

DAILY HITAVADI,  
Nov. 19th, 1910.

NAYAK,  
Nov. 18th, 1910.

41. Referring to the case in which an English Joint-Magistrate of the Guntur district in Madras missed his aim at a dog An Indian woman shot by a Joint Magistrate in Madras. and shot an Indian woman, the *Nayak* [Calcutta] of the 18th November says that such cases have become outrageously frequent in this country. "O boys, what is sport to you is death to us."

BASUMATI,  
Nov. 19th, 1910.

42. The *Basumati* [Calcutta] of the 19th November writes as follows:—

The shooting of an old woman by a Magistrate in Madras. The Assistant Collector of Narasaraopet in Madras, while holding his court, saw a dog in the Court-compound. This apparition of a dog seems to have roused his sporting instinct just as a similar apparition had a like effect on Daudet's "Tartarin of Tarascon." He at once took a gun from a constable's hand and fired. The first shot hit not the animal but an old woman on the heart, which bled profusely. The second shot took effect and killed the dog. Now, the hart was no doubt purely accidental. But the question is whether ignorant people will take this Magisterial freak as a result of pure accident. Will they be able to bring themselves to believe that it was necessary to use a gun for the destruction of a mere dog, an animal which boys in this country chase with sticks? Will it not, on the contrary, go to create animosity in the masses against Englishmen, and such being the case should not offenders of this type be tried on a charge of setting race against race? We commend this point to the notice of Government, because we are zealous for its good name.

DAILY HITAVADI,  
Nov. 19th, 1910.

43. It is rumoured, writes the *Daily Hitavadi* [Calcutta] of the 19th November, that Mr. B. C. Mitter of the Calcutta Bar will be appointed Standing Counsel to the Government of Bengal, the only hitch in the affair being that he is engaged on the plaintiff's side in the Midnapore Damage Suit. But we know that when Mr. Gregory became Standing Counsel he was engaged against the Government in the Purnea Case and even as Standing Counsel he had to stand against the Government in it. Why should a hitch, therefore, occur in Mr. B. C. Mitter's appointment?

### III.—LEGISLATION.

HINDI BANGAVASI,  
Nov. 21st, 1910.

44. The *Hindi Bangavasi* [Calcutta] of the 21st November has the following remarks:—

The Press Act.

For the fault of a few, great obstacles have been thrown in the way of the progress of our press. Monthly periodicals generally do not write on politics, but the Press Act has checked their progress as well. New presses now cannot be established; and even the old ones are in the danger of being closed at any time.

The Press Law passed in the time of Lord Lytton was repealed in the Viceroyalty of Lord Ripon. Let us see when is this Press Act of Lord Minto repealed.

### IV.—NATIVE STATES.

HITVARTA,  
Nov. 17th, 1910.

45. Expressing great satisfaction at the elevation of the Maharaja of Benares to the mark of a Native Chief, the

*Hitvarta* [Calcutta] of the 17th November says that the whole Hindu community will be grateful to Lord Minto for this, the last and the best of His Excellency's benign actions, and hopes that the restrictions and conditions referred to in His Excellency's speech would not be anything more than those made in case of other Native Chiefs.

The paper is of opinion that this conferring of powers to the Maharaja is the good result of His Excellency's wisdom not to lose this opportunity of making a loyal and influential family more attached to the throne at a time when unrest has made appearance among the educated community for obtaining political rights.

It is proposed by the paper that the city of Benares which is a most sacred place of pilgrimage for Hindus and where population is mainly Hindu, should also be transferred to the Maharaja's State. The Hindus' delight will know no bounds if this sacred city of theirs be governed by a Hindu ruler who is highly loyal to the British Raj. The vast Empire in which the sun never sets will not at all be poorer by this gift while the Hindus will for ever be bound in the chain of indebtedness, and the foundation of the British supremacy in India will have become more firm and secure. A little act of generosity can fulfil a great object.

43. Referring to the statement made by His Excellency the Earl of Minto,  
*Ibid.* during his stay at Benares, about the decision of the British Government to confer upon the Maharaja

DARUS SALTANAT,  
Nov. 19th, 1910.

of Benares the powers of a Native Chief which he (the Maharaja) deserved, the *Darus Saltanat* [Calcutta] of the 18th November after praising the high-mindedness of the British Government for its not hesitating in conferring such powers to the Indian nobility congratulates the Maharaja, and says that this news will be heard with gratification and satisfaction throughout India. The paper then gives a short history of the Benares State.

44. The *Barabazar Gazette* [Calcutta] of the 19th instant congratulates  
*Ibid.* the Maharaja of Benares as well as Lord Minto at the elevation of the former to the position of a

BARABAZAR GAZETTE,  
Nov. 19th, 1910.

Native Chief, which news the paper at first hesitated to believe.

45. The *Bharat Mitra* [Calcutta] of the 19th November says:—By  
*Ibid.* conferring the powers of a Native Chief on the Maharaja of Benares Lord Minto has earned the

BHARAT MITRA,  
Nov. 19th, 1910.

gratitude of not only the Maharaja, but of the whole Hindu population of India.

46. The *Nayak* [Calcutta] of the 18th November doubts whether the  
*Ibid.* Maharaja of Benares will profit much by the new dignity he has acquired of being a Ruling Chief

NAYAK,  
Nov. 18th, 1910.

of a few parganas, with the condition attached of maintaining an English Resident.

## VI.—MISCELLANEOUS.

47. The *Nayak* [Calcutta] of the 17th November says that the appointment of Lord Crewe and Lord Morley. Lord Crewe has not evoked in this country even a fraction of the enthusiasm which was evoked by Lord Morley's appointment to the Secretayship of State for India. The reason for this is that the hopes which the Indians placed in Lord Morley have not been realized.

NAYAK,  
Nov. 17th, 1910.

48. Referring to the retirement of Lord Morley from the Secretayship of State for India, the *Nayak* [Calcutta] of the 18th November says that on the whole His Lordship was not a bad Secretary of State.

NAYAK,  
Nov. 18th, 1910.

49. The *Muhammad* [Calcutta] of the 18th November says Lord Minto's Viceroyalty was marked by a mixture of the soft and the severe. For the soft part of his administration, continues the writer, we must thank the innate nobility and generosity of His Lordship's heart. For the severe part, misguided Hindu youths are responsible. He gave separate representation to Musalmans, and it was during his regime that claims of Musalmans began for the first time to be considered by Government. We accord him a hearty welcome and pray for his happiness and long life so that he may long think of the welfare of India and of the means of freeing her from the painful bonds which he himself has thrown round her. Our last prayer to him is that he may carry to the feet of King George V the message of the unswervable loyalty [which the Indian Musalman community] feel for His Majesty.

MUHAMMADI,  
Nov. 18th, 1910.

50. It is with a heavy heart, writes the *Daily Hitavadi* [Calcutta] of the 19th November, that we are bidding farewell to Farewell to Lord Minto. Lord Minto. When Lord Curzon left this country, we drew a breath of relief, and excellent was the rule which put a five years'

DAILY HITAVADI,  
Nov. 19th, 1910.

limit to a Viceroyalty. But in bidding farewell to Lord Minto we are feeling that it would have been better had he remained with us for five years more. Lord Minto is a calm and steady ruler and a large-hearted, courteous, modest, sweet-tempered, sympathetic gentleman. It is not the laws which may be passed or the policy that may be followed in the administration of the country that we care for so much as the heart and bearing of the person who rules us. If he is kind-hearted, sweet-tongued and courteous we can put up with a good deal of harshness in the administration. We Indians have a hereditary refinement of manners and speech, and we naturally expect gentle treatment from others. Lord Minto never wounded our feelings with hard words and never spoke ill of the educated Indian community although there was no want of opportunity for doing so. In fact, he could easily have crushed us had he so desired. But like a wise and tender-hearted teacher he always tried to keep us quiet and restrained. It makes us shudder even to think of what would have been the condition of India had not a man like Lord Minto been at the helm of affairs during the last five years.

Personally Lord Minto cannot be much blamed for the repressive measures which found a place in the Statute Book during his administration for suppressing the spirit of anarchism which had been created in this country by Lord Curzon's hard rule. Moreover, Lord Minto was not the sole ruler of India and had to look to the interest of the ruling race also. Then the English are men as much as we are men. And before being too hard on our English rulers, we ought to consider how we ourselves behave with our servants, how our zamindars treat their tenants, and how our Native Princes rule their subjects. True, it was through Lord Curzon's fault that the spirit of anarchism was created in this country. But that does not justify us in incessantly abusing the English people. It is not on a charitable mission that the English are here. They are a commercial people and must protect their interest as such. Although our Viceroy, Lord Minto was an Englishman and loved his countrymen. We, therefore, heartily bless him that he could keep his brains cool when there was trouble all around, and give good government to the people.

As on one side Lord Minto passed repressive measures, so on the other he inaugurated liberal measures of reform. The expansion of Legislative Councils, with all its shortcomings, bespeaks his effort at a liberal reform. During his régime Indians received such high places in the public service as had never before fallen to their lot. He was the first Viceroy seriously to try to work in concert with popular leaders. The manner in which he has enlarged the powers of hereditary Chiefs is unprecedented. He has made the Maharaja of Benares a Ruling Chief. He has tried his best to make the Indians contented. Whatever we subject Indians get from our rulers must stand on the credit side of our account. Whoever will fill our begging wallet, him we shall bless; whoever will drive us away with harsh words, him we shall curse. True, mendicancy can never bring wealth, but still a beggar can live if he gets alms. Be men if you can; but so long as you are a subject people you must be content with alms. Lord Minto never disappointed, never ridiculed our tales of sorrow. He had always a word of sympathy for us in our sorrows and feeling the keenness of our pain passed a tender hand on the whole body of our society. Why should we not sing his praise who, in spite of his power to crush us, tended us with a loving care. Through his influence Englishmen have become restrained, quiet and courteous, in their dealings with Indians. The *Englishman's* insolent pride has been shattered, the *Pioneer* has lost its fangs, the *Civil and Military Gazette* has hushed its wild terrific roar and the edge of the *Times of India's* satire has been blunted.

For all this we pray to God for Lord Minto's welfare. So long as such officials will not be rare among the English people, their prosperity will be unbroken in all parts of the world. Lord Minto leaves the Indian educated community tamed and tied by a chain of love. We feel the soft touch of this sort and thank him. We do not know what is in store for us during Lord Hardinge's régime. But to-day standing at this auspicious conjuncture, we are feeling a sensation of happiness such as we never felt during the last five years. The country has received good showers, standing food crops fill the fields, epidemics like the plague are not raging high, the hell-fire of

anarchism is not oppressing the country and a sensation of ease and happiness is prevailing everywhere. On such a day, under such auspicious auguries, we are bidding farewell to Lord Minto. May God make this happy day permanent. May He give happiness to Lord Minto and his family.

51. Referring to the many addresses presented to Lord Minto at the eve of his departure, all of which are full of praise and appreciation, the *Bharat Mitra* [Calcutta] of

**BHARAT MITRA.**  
Nov. 19th, 1910.

the 19th November says that these must have convinced His Excellency that the tree of his labour has borne sweet fruits, and his goodness and the purity of heart have earned for him universal respect and popularity.

52. The *24-Parganas Vartabaha* [Calcutta] of the 22nd November says that there is not a single newspaper in India

Lord Minto. which has not expressed sorrow in bidding fare-

**24-PARGANAS  
VARTABAHĀ,**  
Nov. 22nd, 1910

well to Lord Minto. It is doubtful whether any other Viceroy has ever earned such universal respect from both the Indian and Anglo-Indian communities. One cannot but really admire His Lordship when one remembers how cool he kept his brains when anarchism was rampant and aimed at the destruction of both himself and Sir Andrew Fraser. He was generous and courteous, and had sympathy with the aspirations of educated Indians. His name will ever be remembered with affection in India. May God bless him and his lady.

53. Noticing with satisfaction the liberal views of Lord Hardinge to [Lord Hardinge's policy. accord equal treatment to the Indian students in England with their English fellow-students the *Bharat Mitra* [Calcutta] of the 19th November observes that His Excellency will earn the heartfelt gratitude and blessing of every Indian by making that principle the keynote of his Government in India.

The same paper at another place refers to the letter of Sir Robert Peel to Lord Hardinge (the Viceroy's grandfather) from which His Excellency made a quotation in his speech in England, and hopes that in governing India the Viceroy will keep those words in view.

54. The *Daily Hitavadi* [Calcutta] of the 20th November says that the **DAILY HITAVADI.**  
Lord Minto and Lord Curzon's fact that Lord Minto will, after making over Nov. 20th, 1910.  
conduct contrasted. charge, remain three days in Calcutta as the guest of Lord Hardinge, bespeaks the largeness

of heart and gentleness of the one as it does the mildness and deference of the latter. This stay will afford them an opportunity of discussing together many intricate questions relating to the Indian administration.

What a contrast does this present to the conduct of Lord Curzon, who, instead of waiting in Calcutta for Lord Minto's arrival, rushed to Agra and thence to Bombay where he had not the courtesy of making over charge himself to his successor, but delegated the task to a member of the Council! Lord Minto's liberality has made us forget many annoyances that we suffered at the hands of Lord Curzon, and we shall forget the cursed name of Curzon altogether if Lord Hardinge treads in Lord Minto's footsteps. But will this be possible so long as the partition remains?

55. Congratulating Lord Crewe at his appointment as Secretary of State for India and giving a short account of his life

**BARABAZAR GAZETTE.**  
Nov. 19th, 1910.

The new Secretary of State for India. the *Barabazar Gazette* [Calcutta] of the 19th November closes its article with the following remarks:—

It does not matter if there was a time when we were something; at present we are no better than penniless and powerless beggars. The beggars should get what they want. We pray the new Secretary of State to be kind and sympathetic.

56. While welcoming Lord Hardinge to the capital of India, the *Satyasanatan Dharm* [Calcutta] of the 21st November prays to God that in His Excellency's time the high-handedness of the police may disappear, and the tie of affection between the rulers and the ruled may again become tight.

**SATYASANATAN  
DHARM,**  
Nov. 21st, 1910.

57. In an article of welcome to Lord Hardinge, the *Daily Hitavadi* [Calcutta] of the 21st November says:—

**DAILY HITAVADI.**  
Nov. 21st, 1910.

Welcome to Lord Hardinge. Come, O fortunate official, and be seated in the high place of the highest ruler in India. Let us look at your face and

see how many of the noble qualities of your grandfather are portrayed in it. You too look at the twenty-six crores of Indian subjects divided into numerous castes and creeds. Look at the embers lying scattered all over India, a vast cremation ground which simply preserve the memory of things dead and past. Search the chambers of our memory and you will find in them only putrid sores bearing evidence of pain and persecution, grief and mortification, defeat and subjection. See, O Lord, how deeply furrowed is the brow of India with marks of grinding and oppression, luxury and wealth, poverty and degradation, of eons untold. Survey us so that you may know and understand us, and that you may soothe and comfort us by the soft touch of a tender and loving hand.

Look at this land of Bengal, cool and verdant, where the moon shines with unspeakable beauty, and whose feet are washed by the sea and head is adorned by the Himalaya. It is a country, the like of which the world knows not. Here there was no pinch of hunger, no suffering from disease, no pain of grief, no persecution of poverty, no grinding of sorrow. Here there rose every morning and evening a hum of sweet and joyous voices from every grove, from every bower, from the courtyard of every house. The literature of no other country contains such soft and yet touching poetry of love and affection as has been composed by the Vaishnava poets of Bengal. No other people than the Bengalis can boast of such a sublime and tender sentiment of motherhood as has been created by Tantric devotees of Bengal with whom the motherland is a manifestation of the Primal Force which is the mother of the universe. Even the song *Bande Mataram*, composed only the other day by our Bankim Chandra, has not its equal in any other modern literature. It is on the verdant, soft and affection-laden heart of such a country that you take your seat.

Look, look, is not this holy-watered Bengal like a cremation ground to-day? Gone are that joy, that hilarity, those tender songs of welcome and farewell to gods and deities. Gone is that village, that comfort and happiness of village life. No more you will meet that glow of wealth, that gratification produced by sympathy, that golden tie of fraternity. What exist now are malaria, weakness, poverty, sorrow and chronic want; lamentations befitting a cremation ground and lurid flames of funeral pyres; dilapidated remains of old temples and conflict and quarrel, disunion and dissension. And above all here remains the terrible heart-burning caused by the partition of Bengal. Your Calcutta is like a golden lamp in the midst of a *smasam*, and like a golden wick in this golden lamp you will shed celestial lustre around during the five years to come. Will you not make a survey of our real condition through this lustre?

It is because we love your nation, your education and your civilization that we have adopted your civilization, learnt your language and literature and imitated your habits and modes of life. It is by imitating you that Bengalis want to gain political rights, which properly belong to you. They followed you like shadows when you were conquering the other provinces of India. Even now they are always ready to follow you to any part of the earth and are happy if they can serve you. Will you always keep at a distance a people so loyally attached to their sovereign, so devoted to European civilization and so fond of imitating Englishmen? You cannot keep them at a distance. They are, however, a sentimental people, and will roar like tigers if their feelings are wounded. Lord Curzon had failed to understand the feelings of the Bengalis and so by wounding them in the matter of the partition of Bengal and insulting and abusing the Bengali nation had created a demoniac hardness in the minds of a few Bengalis. Lord Minto tried to seat a god in the place of this demon. Will you not, Lord Hardinge, push on the work begun by Lord Minto?

We never expect to get happiness from any man, for we know that none but Providence can give it. But as the English nation are our sovereign by Divine Power only and as you are its representative we pray to you so to rule us as will take away our cares, fears and anxieties. We know that the present deplorable condition of our golden Bengal is due to our former sins; and we know it also that we must atone for these sins for some time still. We know not whether this terrible atonement will leave us living or dead as a nation.

But if in addition to disease and sorrow, famine and pestilence, we have always to live in dread of severe repressive laws, life will really be unbearable to us. We are a nation of paupers and seldom find opportunity to cultivate the spark of humanity with which we are born. Consequently for filthy lucre we even spy on our friends and relatives. Prostrated to the earth we are silently stung on all sides by hornets of spies. We have forgotten to educate our children leaving them solely to your charge, and now the father is made to suffer for the sins of his son. We live in constant dread of unknown, unforeseen dangers. Will you not, O grandson of Sir Henry Hardinge, dispel our fears ?

We have said that we want to be attached to Englishmen and live like them. We are unarmed and weak. Our religion deprecates killing of any animal and we are fatalists. No harm can be done by us, and never has any serious harm been done by us. The English, on the other hand, are a military people, a race of heroes and conquerors. The military classes in India are attached and loyal to them. In this state of things, no harm can come to you if you give us peace. Will you not grant to the Bengali the alms of peace he begs of you ?

The writer concludes by according a hearty welcome to Lord and Lady Hardinge and wishing them full success as Viceroy and Vicereine of India.

58. The *Shiksha* [Arrah] of the 17th November writes:—

Sectarian school.

Some teachers in the schools are Arya-Samajists or Atheists. They bring in their own doctrines while giving lessons on course books and thus the students' time and Government money are wasted.

SHIKSHA.  
Nov. 17th, 1910.

The University should not affiliate such schools that have the promulgation of the doctrines of a particular sect as their main object. Nobody can have any objection against such schools; but they should have no connection with the Education Department in general.

59. The *Shiksha* [Arrah] of the 17th November is of opinion that the Religious preachers. Government should call upon all the religious preachers to give security to the effect that they would not criticize other religions.

SHIKSHA.  
Nov. 17th, 1910.

Although this would affect the Christian missionaries also, adds the paper, it would remove ill-feeling between the Arya-Samajists and the orthodox Hindus.

60. The *Sanjivani* [Calcutta] of the 17th November writes as follows:—

The present national problem.

Various reasons have been assigned by various persons for the agitation in India and, in particular, in Bengal, for the last few years. Mr. Valentine Chirol discovers at the root of this agitation a longing for the revival of Brahminic predominance. In his opinion the demand for self-Government and popular rights is a mere device to win the sympathy of English Liberals, all thoughts of equality being far from the hearts and wishes of the agitators. But it is not necessary to refute this unfounded statement. Lord Morley and Lord Minto have recognized the awakening of new aspirations in the Indian mind and the administrative reforms are a fruit of that recognition. As a matter of fact a new life has been in evidence in India for the last few years. This renewed vitality, which had been smouldering, as it were, for a long series of years, burst out into a flame as a result of the deep agony of the people of Bengal on account of the Partition having been effected in disregard of their united protest. The Bengali then saw that to retain the wealth of the country within itself *swadeshi* manufactures should be encouraged even at pecuniary sacrifice. This *swadeshi* feeling extended from Bengal to other provinces. But their scheme of national advancement comprised, besides, spread of education, improvement of the position of women, elevation of the religious and moral standard, although, for various reasons, their activity was almost wholly confined to political agitation and preaching of *swadeshi*.

SANJIVANI.  
Nov. 17th, 1910.

The endeavour of a handful of misguided men to serve the country by unlawful means has been followed by a repressive policy of increasing severity which has had the effect of intimidating even constitutional agitators. The law for the suppression of *samitis* led to the suppression of those bodies, while the Newspapers Act has fettered criticism of public measures. There was a schism at Surat among the workers for the country, which has made their reconciliation a difficult, if not an altogether insoluble, problem.

Disgust with the proceedings of anarchists, on the one hand, and alarm at the repressive policy of Government, on the other, have hampered, in a great measure, public activity in the country. But there is no reason to be afraid of the repressive policy of Government. In working for the country one should take care to follow a strictly moral and lawful course. We exhort all to work for the country in a legal and constitutional way. Our motherland has many wants. We should not only carry on political and *swadeshi* agitation, but attend to village sanitation, agriculture, education of the masses and education and elevation of women. Despondency will avail nothing, and there is no room for mortification in such a work. We are confronted at present with a serious problem.

HITVARTA,  
Nov. 17th, 1910.

61. Referring to the fact that on the newly-issued Currency Notes no place has been given to Hindi, the *Hitvarta* [Calcutta] of the 17th November does not know who the unfortunate officer is that has advised the Government to take this action which has painfully affected the Hindu subjects.

The paper further says that the Hindus should agitate against this so that the Government may know of its act of injustice.

BHARAT MITRA,  
Nov. 19th, 1910.

The *Bharat Mitra* [Calcutta] of the 19th November also notices this serious omission, and desiring to know the reason *Ibid.* hopes that the Government will throw light on this point.

HITVARTA,  
Nov. 17th, 1910.

62. Referring to the appointment of Messrs. Hamilton and Company to manufacture the silver casket to be presented by the Calcutta Corporation to Lord Hardinge, the *Hitvarta* [Calcutta] of the 17th November asks whether all the Indian jewellers were found unworthy for the task.

It would have been much better if the Corporation also would have acted, according to the order of Lord Morley, that the things required by the Government of India should, so far as possible, be of indigenous manufacture.

BARABAZAR GAZETTE,  
Nov. 19th, 1910.

63. Referring to the rumour that rupees will be minted for different Provinces, with their value inscribed in the vernaculars of those provinces respectively, the *Barabazar Gazette* [Calcutta] of the 19th November says that the Deva Nagari character is universally read and can serve the purpose better than any other character.

DARUS SULTANAT,  
Nov. 18th, 1910.

64. Referring to the call of the Indian Nationalists to bring all the Indians under one and the same caste, the *Darus Sultanat* [Calcutta] of the 18th November regrets that their language instead of being one and the same throughout is being divided into several branches. The Punjabis intend to substitute Gurmukhi for Urdu, the United Provinces prefer Hindi or Nagari, urging to introduce Hindi in Government offices and schools, and to have Hindi inscriptions on the coins. In the United Provinces where most of the people, whether Hindus or Muhammadans, read and write Urdu, both Hindi and Urdu are current in Government offices; the village papers are all in Hindi, and the Gazette of the United Provinces is now being published in Hindi also. The paper regretfully remarks that this subject has wrongly been made a national question, and says that this difference of opinion will vanish if the importance of the Urdu language be carefully looked into.

The paper then draws a contrast between the Urdu and the Hindi languages, and cites the following among other points in support of the former :—

- (1) Urdu has been thought the necessary and commercial language in many States.
- (2) Urdu is the only language in which the business is carried on from Kabul down to the frontiers of Burma, and it is spoken and understood by all communities throughout.
- (3) Many Urdu words have been necessarily taken in other languages such as English and Burmese, etc.

The paper does not approve of even the Nagari character, for, it says, Urdu words cannot correctly be written in Nagari. Besides the latter covers a

larger space on paper. In Hindi vowel points are indicated by signs which are generally misleading. The worst of all is this that the silent Urdu letters cannot be clearly written in Hindi. There are different sorts of Hindus such as Mahajani, Shastri, etc. In Mahajani Hindi the use of vowel point has been abandoned simply for the sake of economy of time. Urdu has been used by Arabic, Persian, Sanskrit and English-knowing persons. Even now there are Hindu authors and poets who are using the Urdu language. It is a blunder to consider Urdu to belong to Muhammadans only. The Hindus have been habituated to read and write Urdu from the time of Sultan Sikandar Lodi. The Urdu translations of the Government Acts and Regulations cannot be rendered in Hindi with equal accuracy as there are no equivalent words in Hindi.

The paper remarks that before introducing Hindi the important Acts should be translated in Hindi language and that merely changing of character is to spoil the literatures of Urdu as well as Hindi. It is not an easy task to change the language we speak.

The paper is therefore of opinion that efforts should be made by both the Hindus and the Muhammadans to keep up Urdu throughout as it is their joint language.

The paper differs from the proposal to inscribe Hindi on Government Indian coins as, it says, these coins are current not only in India, but also in Kabul, Sind, Punjab, Persian Gulf, Kashghar and other countries where people are quite ignorant of Hindi.

65. The *Muhammadi* [Calcutta] of the 18th November makes a lengthy slashing criticism of Maulvi Leakat Hussain's speech against cow-slaughter. The writer denies that Musalmans slaughter healthy bulls and milch-cows. They slaughter for food only useless bulls and cows, for such only can be had cheap. From the economic point of view such beasts will only eat up the resources of householders and cultivators unless they are slaughtered. Again, if all the Musalmans of a town like Calcutta give up beef-eating, fish and vegetables will become extremely dear. As a matter of fact it is not by Musalman beef-eaters but by Hindu *goals*, who sell calves to butchers to supply food for Englishmen, that the bovine race is injured. The critic next charges the Maulvi with deceit and falsehood in his utterances on religion. He denies that any Musalman ever considers it repugnant to Muhammadanism to preserve cows, and thinks that this point has nothing to do with the idea that cow-killing is an act of religious merit. He also denies that the Amir prohibited slaughter of cows at Delhi on the occasion of his visit to that town. His Highness simply prohibited a ruthless slaughter of 101 cows by the Musalmans of Delhi for his reception. Besides this, the critic denies the authority of the Amir or any Musalman on earth in such a matter. The religious books of Islam are the sole authority here.

This critic while admitting that the Quran speaks of sacrificing camels, goats and sheep on the occasion of the Bakr-Id, contends that it nowhere prohibits sacrifice of cows. Camels are extremely dear in this country and are so useless for the purpose of Bakr-Id. Goat and sheep also are dearer than cows from the point of view of sacrifice. Seven men can have their sacrifice performed on a single cow worth Rs. 10. But if goats or sheep are sacrificed each man must have one for himself and so the cost becomes ultimately much higher than that of a cow-slaughter.

66. It will not be too much to expect, writes the *Samay* [Calcutta] of the 18th November, that if His Majesty King George V comes to India such a powerful current of loyalty will flow through the country as will sweep off all unrest and discontent.

67. Needless to say, writes the *Daily Hitavadi* [Calcutta] of the 18th November, that the announcement of the King-Emperor's intention to come to India to be coronated at Delhi, has given us immense satisfaction. The high place which Indians assign to royalty is unique. To the Indian the King is a god, and the sight of the King is full of religious merit for the person who sees him. There is no doubt, therefore, that His Majesty's presence in India will fill the hearts of crores of Indians with respect and loyalty for him. Our

MUHAMMADI,  
Nov. 18th, 1910.

SAMAY,  
Nov. 18th, 1910.

DAILY HITAVADI,  
Nov. 18th, 1910.

Emperor is the King and Defender of the Faith of Great Britain and Ireland and of the dominions beyond the Seas. But independently and by good luck he is the Emperor of India. The manner in which Englishmen show their love and respect for their King, who belongs to their own race, does not appeal favourably to the sentiments of the Indians. Our King is the centre of all desires, full of all wisdom and all-merciful. The threefold career of his desires, knowledge and mercy is kept under control and in the right path by the injunctions of the *Sastras*, the advice of saints and ascetics and the counsel of old and experienced men of wisdom. This is our ideal. For the maintenance of this ideal our King should be crowned in India according to our rules and customs. Then our prayer is that the Emperor of India be crowned in Delhi, the historic city of Indian monarchs, and that he then come to Calcutta to hold a *Darbar*. According to the *Shastras*, a king has no caste. He may be a Hindu or a Buddhist, a Hun, a Pathan or a Moghul, but he is our king, our God. It is because he was not so long Emperor of Delhi that we considered the Indians to be a subject people. This world is for the brave, and our India is a playground for brave races. Before the brave and the conqueror of the world we shall always bow our heads. It is a matter of intense gratification for us that King George V, the descendant of heroes and the leader of a heroic nation, has given us an opportunity to pay homage to him at Delhi as our Emperor of Delhi.

BIHAR BANDHU,  
Nov. 19th, 1910.

68. On the subject noted in the margin the *Bihar Bandhu* [Bankipur] of the 19th instant has the following :—  
The King's coronation at Delhi. The news that His Majesty the Emperor himself will come over to India at the occasion of the Coronation Durbar at Delhi has filled the heart of every Indian with excessive joy.

In the time of Lord Curzon vast sums were uselessly wasted at the last Delhi Durbar; but such will not be the case at the coming Durbar, for this time the Indians will enjoy the privilege of seeing the Emperor with their own eyes. His Majesty has been to India before, when he was the Prince of Wales; the poverty as well as loyalty of this country are well-known to him. It is to be hoped, therefore, that he will not allow heavy expenditure at the coming Durbar and will endeavour to redress the people's grievances.

BARABAR GAZETTE,  
Nov. 19th, 1910.

The *Barabazar Gazette* [Calcutta] of the 19th instant observes that the Indians have great affection for their Emperor; *Ibid.* they will derive excessive joy to get a view of His Gracious Majesty forgetting all their miseries and will not mind in the least if they have to give away all they own for its price.

Addressing His Majesty, the paper says :—Come and see your poor subjects and their miseries once more with your own eyes.

BHARAT MITRA,  
Nov. 19th, 1910

The *Bharat Mitra* [Calcutta] of the 19th November writes :—  
*Ibid.* It will be a most august day when His Majesty the King-Emperor will grace this country with his presence and be crowned here. It will be productive of manifold good. The people of India who respect their King like God will be very happy to see His Majesty in their midst; in every part of the country the sentiment of loyalty will rise to the highest pitch; and everybody will feel contented. The masses will realize that their ruler has true sympathy and love for them.

The paper is in favour of holding the Coronation Durbar at Delhi and not in Calcutta, which, being a very densely populated city, is not suited for such a large assemblage.

Referring to the probability of some people being dissatisfied owing to the heavy expenditure which the Durbar will involve considering the poverty of the country, the paper says that the burden of expenditure will not be felt at all when weighed against the joy and happiness which His Majesty's presence and the celebration of his coronation will produce in the country.

BIR BHARAT,  
Nov. 20th, 1910.

The *Bir Bharat* [Calcutta] after expressing heartfelt joy similar to *Ibid.* the above papers proposes that the coronation of His Majesty at Delhi should be performed in the Hindu fashion of *Abhishek*.

The *Hindi Bangavasi* [Calcutta] of the 21st November is also filled with greatest joy and dwells upon the loyalty of The King's Coronation at Delhi. the Indians unsurpassed by any other nation, and says that the feeling of hatred towards the King is unknown in the history of India.

HINDI BANGAVASI,  
Nov. 21st, 1910.

69. The *Basumati* [Calcutta] of the 19th November agrees with the *Times* in thinking that the coronation of the King-Emperor at Delhi will be attended with very good results, and hopes that the proposal will be carried into effect.

The Coronation of the King-Emperor at Delhi.

BASUMATI,  
Nov. 19th, 1910.

70. The *Daily Hitavadi* [Calcutta] of the 20th November has the following:—

The King-Emperor's intended visit.

The announcement of the King-Emperor's intended visit to India has raised a shout of joy all

over India. When an Indian King pays a visit to his subjects the latter offer him homage as well as presents. But the King, too, has a duty by his subjects on such occasions. He listens to their complaints, redresses their grievances, and lastly grants them a splendid *baksheesh*. Such is the practice that has obtained in India from time immemorial, and that was followed by the Moghul Emperors in their time. It is to be hoped that our honoured Emperor will not depart from this time-honoured practice.

The announcement of the Emperor's intended visit awakens many sentiments in our heart. We do not know whether all our grievances will reach his ears. But we know that he witnessed with his own eyes the manifestation of grief caused by the Partition, and that he is well aware of the depth of devotion that can be secured from us by kind treatment. The hope has, therefore, dawned on our heart that directly on setting foot on this country he will cure the malignant sore of the Partition by the application of a soothing ointment. This is the *baksheesh* that we Bengalis ask of him with uplifted hands. It would be a gift well-becoming of an Emperor. The time has not yet come for counting over our numerous grievances. Immediately before the Emperor's gracious visit we shall speak out our mind once again. But we apprise him from this time of the sore grievances of the Partition which afflicts us every moment like a slow tormenting fire.

71. The *Marwari* [Calcutta] of the 18th November writes:—

Brahman Peril.

Some people in India as well as in England have Brahman peril on their brains and ascribe all the present-day seditious movements to the Brahmans. Every line of the correspondent of the London *Times* is a testimony to this fear.

MARWARI,  
Nov. 18th, 1910.

Then noticing and criticizing a contributor to the *Hindu* of Madras in whose opinion the Brahmans are behind the scene of political mischiefs in India, the paper says that the Brahmans might degenerate in other ways but they are not capable of sedition. There are Brahmans (though not many) who have become irreligious under the effect of western education; but a seditious Brahman never there was, nor there is, and never will be.

72. The *Basumati* [Calcutta] of the 19th November has the following:—

Government and newspapers.

A free press is the greatest gift of the English Government and such a press duly self-restrained is an invaluable agency for popular education. Although Government has not yet directly interfered with the freedom of the Indian press the frequent prosecutions of newspapers and the undue zeal displayed by the Counsel on behalf of Government to secure a conviction creates an impression as if Government were anxious to restrict such freedom by indirect means. It is very difficult to know the precise limits of fair criticism on the actions of Government. A newspaper editor has to write in haste, and it is not possible for him to weigh every word he uses.

BASUMATI.  
Nov. 19th, 1910.

In the *Karmayogin* case the Advocate-General objected to the expression "ruinously expensive British courts" as seditious. But Justice Fletcher did not hold that it transgressed the limits of fair criticism. No sensible man will ever make a deliberate endeavour to bring into contempt the Government as established by law. Suppose a writer attacks the free trade policy of Government and suppose an Advocate-General puts a wrong interpretation on certain detached passages in the article and lays undue stress on unguarded expressions

to establish its seditious character. Does not the freedom of the press amount to a cruel mockery under such circumstances?

Considering the conditions under which newspapers have to be written every Government which wishes to allow the press the right of fair criticism looks upon writings in the press with a lenient eye. That is why Justice Strachey observed in his charge to the jury in the Tilak case:—

“A journalist is not expected to write with the accuracy and precision of a lawyer or a man of science. He may do himself injustice by hasty expressions out of keeping with the general character and tendency of the articles.”

Justice Fletcher echoes this sentiment in his judgment in the *Karmayogin* case in the following words:—

“In the first place, however, it is to be noticed that we must look at the words used by the writer not as if he were a constitutional lawyer but as a writer in a journal.”

It is a pity that Government often loses sight of this plain fact. If it did not many a poor newspaper would have been spared a prosecution. In the *Rangpur Vartavaha* case it has been proved that the lower Court was misled by an erroneous translation. Justice Mukerjee’s judgment in the appeal against the confiscation of the *Pallichitra* case is worthy of attention. Government will do well, in our opinion, to warn peccant newspapers, privately or publicly, specially when such papers are, as a rule, observant of the law in the criticisms they make.

BHARAT MITRA,  
Nov. 19th, 1910.

BIR BHARAT,  
Nov. 20th, 1910.

BIHAR BANDHU,  
Nov. 19th, 1910.

73. Referring to Mr. Keir Hardie’s idea of starting a Socialist daily, the *Bharat Mitra* [Calcutta] of the 19th November Freedom to newspapers. remarks that it is of course a pleasure to edit a newspaper in a country where one can tell the Government unreservedly the true condition of the country and its people and can freely advise the Government.

74. The following observations have been noticed in an article on the The Press and the Government. marginally noted subject in the *Bir Bharat* [Calcutta] of the 20th instant:—

Although newspapers have not been deprived of their independence, they have received a serious shock, as the scope of the law of sedition is not well defined. The same article, which was seditious in the opinion of the Advocate-General and which he tried his best to prove to be such, has been declared by the High Court as not coming under the law.

When lawyers can subvert the meaning of ordinary plain sentences, how is it possible for a native paper to criticize the Government measures.

The way in which the Government is proceeding against the newspapers and the officials are conducting the cases is productive of no good either to the Government or the newspapers; the only result of this is that the scope of newspaper writers is becoming more and more narrow. The writers in newspapers have to write in haste and do not get time enough to weigh their words; it is quite possible, therefore, that their words might convey some objectionable meaning though it was not the intention of the writer. Sometimes a journal is prosecuted simply because its article has been wrongly translated.

If, therefore, the Government make it a rule to give warning to a newspaper before prosecuting it, those papers, who happen to write something objectionable unintentionally, will be able to correct themselves and knowing their error will be careful in future.

75. Discussing at some length the desirability or otherwise of inviting The Congress in Bihar. the Congress to Bankipur the *Bihar Bandhu* [Bankipur] of the 19th November is of opinion that in the poor and very backward province of Bihar, which lags behind in education (general as well as technical), in trade and industry and in every other activity of public utility, there are very few who know what is Congress and what are its aims and objects; the money which it is proposed to squander away in holding a session of the Congress at Bankipur should, therefore, be profitably utilized in bettering the condition of the province and to meet its urgent demands, which will be true patriotism.

76. Supporting the proposal of opening a Pasteur Institute in Eastern Bengal and Assam, the *Bharat Mitra* [Calcutta] of

The proposed Pasteur Institute. the 19th November thinks it opportune to point out in this connection that the advantages of the institute should be made widely known to the general public for whose well-being it is established.

BHARAT MITRA,  
Nov. 19th, 1910.

77. Criticising the *Statesman's* advice to the Government to issue a resolution in connection with the High Court Advice to the *Statesman*. judgment in the *Karmayogin* case the *Bharat Mitra* [Calcutta] of the 19th November writes:—

Dear *Statesman*, don't throw obstacles in the way of impartial justice. You should not wound the feelings of the public by your silly writings. An editor's duty is of grave responsibility. He should be unprejudiced and should give impartial and beneficial advice both to the people and the Government.

78. Referring to the statement of one Ganesh, a witness in the Nasik

What is *Swadeshi*? case, that *swadeshi* means collecting arms and preparing bombs, etc., and the *Pioneer's* cutting remarks that the above meaning of *swadeshi* must have given a shock to Messrs. Gokhale and Bannerjea, the *Hindi Bangavasi* [Calcutta] of the 21st instant says that the witness has given the meaning of *swadeshi* according to his own inclination, and many others of his way of thinking have expressed similarly, but up till now no reasonable man has explained *swadeshi* in this manner.

HINDI BANGAVASI,  
Nov. 21st, 1910.

79. The *Daily Hitavadi* [Calcutta] of the 22nd November writes as follows:—

DAILY HITAVADI,  
Nov. 22nd, 1910.

"What we want." What do we want? We want (1) to live; (2) to live in peace under the cool shelter of our society; (3) to see that we are not deprived of the means of our livelihood and (4) to re-establish village-life. We beg these things of Lord Hardinge.

We want to live a vigorous and healthy life each in his own community and not to die like worms. Steps should be taken to suppress pestilences like the malaria, to remove scarcity of water, to supply the want of medicines and medical men. We firmly believe that the authorities can do much in these directions if they like. Our English rulers have given us English education and European civilization, and we want to live as Europeans live. This is the reason why we demand political rights, and in this we are also encouraged by the Government. Lords Morley and Minto have given us an administrative reform which it will be the duty of Lord Hardinge to extend and amplify. The more the rulers will accept the co-operation of the ruled in matters of administration, the more vigorously will life throb in the limbs of the latter.

Next we want to live peacefully under the cool shelter of our society without any interference from the Government in social matters. The great Proclamation of Queen Victoria no doubt secures for the Indians social non-interference on the part of the English, but since the inception of the *swadeshi* boycott movement the golden rule there laid down has more than once been disregarded both in Eastern Bengal and Western Bengal. This has caused grave anxiety to the members of the society, and from this anxiety we want to be free.

Next, we shall be glad to see the Government taking care we are not deprived of the means of our livelihood. We pray to Lord Hardinge that he may protect the arts and industries of this country, save the trading community here from extraneous interference and competition, facilitate the entry of Indians into service everywhere and in all factories, and make ability the only test of fitness for Government service. We want protection of the type of Mr. Chamberlain's Tariff Reform scheme.

Finally, we want to re-establish village life, for without it the Indian will not live long, society will be disorganized and Hinduism will be doomed. If villages are improved, respectable men will flock in large numbers to inhabit them, and then efforts can be made for an extension of self-government. But without help of the Government and the combined effort of the Lieutenant-Governor and the Viceroy it will be impossible to improve the condition of Indian villages.

## URIYA PAPERS.

UTKALBARTA,  
Nov. 5th, 1910.

His Honour the Lieutenant-Governor of Bengal thanked.

80. The *Utkalbaria* [Calcutta] of the 5th November thanks His Honour the Lieutenant-Governor of Bengal for warning Census officers against asking the name and age of any female of a household and the name of herhusband also. No Census officer shall have power to compel any *pardanashin* woman to appear before him.SAMVADYAHAKA:  
Nov. 10th, 1910.

Wanted a branch Telegraph office at Motigunj in Balasore.

81. The *Samvadyahika* [Balasore] of the 10th November suggests that a branch Telegraph office may be attached to the sub-post office at Motigunj, in the Balasore town, by way of removing the great inconvenience, which is felt in sending and receiving telegrams by the people of Sunhat, Barobati, Manikham and Motigunj, where all the zamindars, almost all the Government officers, all the merchants and gentlemen reside. According to the writer, this branch Telegraph office, if established, will be paying.SAMVADYAHAKA,  
Nov. 10th, 1910.82. The *Samvadyahika* [Balasore] of the 10th November is glad to learn that Mr. S. K. Agasti, Magistrate and Collector of Jessore, has been appointed Magistrate and Collector of Balasore, and enumerates some of the good things which Mr. Agasti did while he was Magistrate of Balasore formerly. Mr. Agasti is described as "a just, kind, sympathetic, popular, and at the same time a wise and firm administrator."UTKALDIPAKA,  
Nov. 12th, 1910.

An Assistant Settlement officer thanked.

83. The *Utkaldipika* [Cuttack] of the 12th November thanks the Assistant Settlement officer in charge of the village Tarato in Salipur Thana in the Cuttack district for his prompt action in transferring his Peskhar, who was

a resident of the locality and about whom complaint was made last week.

UTKALDIPAKA,  
Nov. 12th, 1910.

The appointment of Lord Crewe as the Secretary of State for India approved.

84. The *Utkaldipika* [Cuttack] of the 12th November is glad to learn that Lord Crewe has been appointed as the Secretary of State for India, because, when Colonial Secretary, His Lordship supported the cause of the Asiatics including the Indians in South Africa. The writer hopes that this question may receive favourable consideration during the régime of the new Secretary of State for India.UTKALDIPAKA,  
Nov. 12th, 1910.

The transfer of Babu Guru Prasad Das, Deputy Superintendent of Police, from Cuttack regretted.

85. The *Utkaldipika* [Cuttack] of the 12th November is sorry to learn the transfer of Babu Guru Prasad Das, Deputy Superintendent of Police, from Cuttack. Babu Guru Prasad, who is a Uriya young man, was an efficient and popular officer at Cuttack.UTKALDIPAKA,  
Nov. 12th, 1910.

Attitude of Government towards inland emigration.

86. Referring to the Government Resolution on the Report on Inland Emigration for the year ending the 30th June 1910, the *Utkaldipika* [Cuttack] of the 12th November finds occasion to observe that it is a happy thing to notice that Government is very careful about the recruitment of coolies and their emigration to Assam and other places.UTKALDIPAKA,  
Nov. 12th, 1910.

The working of Co-operative Credit Societies in the Punjab and its good effects on the condition of the people.

87. Referring to the good working of Co-operative Credit Societies in the Punjab and to its good effects, the *Utkaldipika* [Cuttack] of the 12th November observes that the introduction of this Co-operative Credit system in the country has paved the way for unity and mutual confidence among the people, and that the value of such a result is incalculable. It is, however, a matter of regret that educated people are not joining such societies in sufficient numbers.UTKALDIPAKA,  
Nov. 12th, 1910.

The attitude of the people towards the Postal Department.

88. In briefly reviewing the report on the working of the Postal Department for the year 1909-10 the *Utkaldipika* [Cuttack] of the 12th November finds occasion to observe that the work of the Postal Department is being conducted very satisfactorily and that the confidence of the people in that department is increasing.

89. Referring to the Government Resolution on the Report of the Department of Agriculture, Bengal, for the year ending the 30th June 1910, the *Utkalipika* [Cuttack] of the 12th November thanks Government for the increased endeavours which it is making for improving agriculture in this province.

UTKALDIPAKA,  
Nov. 12th, 1910.

90. The *Garjatbasini* [Talcher] of the 12th November states that great inconvenience is being felt for want of a postman in the Talcher Post Office, and requests the postal authorities to see to the matter.

GARJATBASINI,  
Nov. 12th, 1910.

91. Referring to the prevalence of caterpillars (a kind of venomous insects growing on *sajina* trees at the end of the rainy season) during the last few weeks in the Cuttack town, and to the order of the Cuttack Municipality to cut down *sajina* trees by way of destroying these insects, the *Utkalipika* [Cuttack] of the 12th November does not approve of the action of the Cuttack Municipality in this matter, especially as the fruits and leaves of the *sajina* tree are important articles of food. According to the writer, destroying the caterpillars by kindling fires is the best means of putting an end to this pest and this means was formerly resorted to by the people. The non-adoption of such a simple means betrays idleness on the part of the people and carelessness on the part of the Municipality. The writer also states that the mischievousness of monkeys in the orchards and of the bad dogs in the streets has increased in the Cuttack town and that the Cuttack Municipality is not doing anything to prevent the mischief committed by these animals. The writer sarcastically remarks that the Cuttack Municipality might as well order the townsfolk of Cuttack to destroy their orchards and not to come out into the streets in order to avoid the mischief committed by monkeys and dogs respectively.

The order of the Cuttack Municipality to cut down *sajina* trees by way of putting an end to the caterpillar pest criticized.

UTKALDIPAKA,  
Nov. 12th, 1910.

92. The Jajpur correspondent of the *Utkalipika* [Cuttack] of the 12th November states that before the paddy crop is ripe, a paddy merchant has already come to the Byasasarobar Railway Station in the Cuttack district and is proposing to purchase paddy worth five lakhs of rupees. According to the writer, this has made the people very much anxious because they fear that this is a sign of paddy being dear in future.

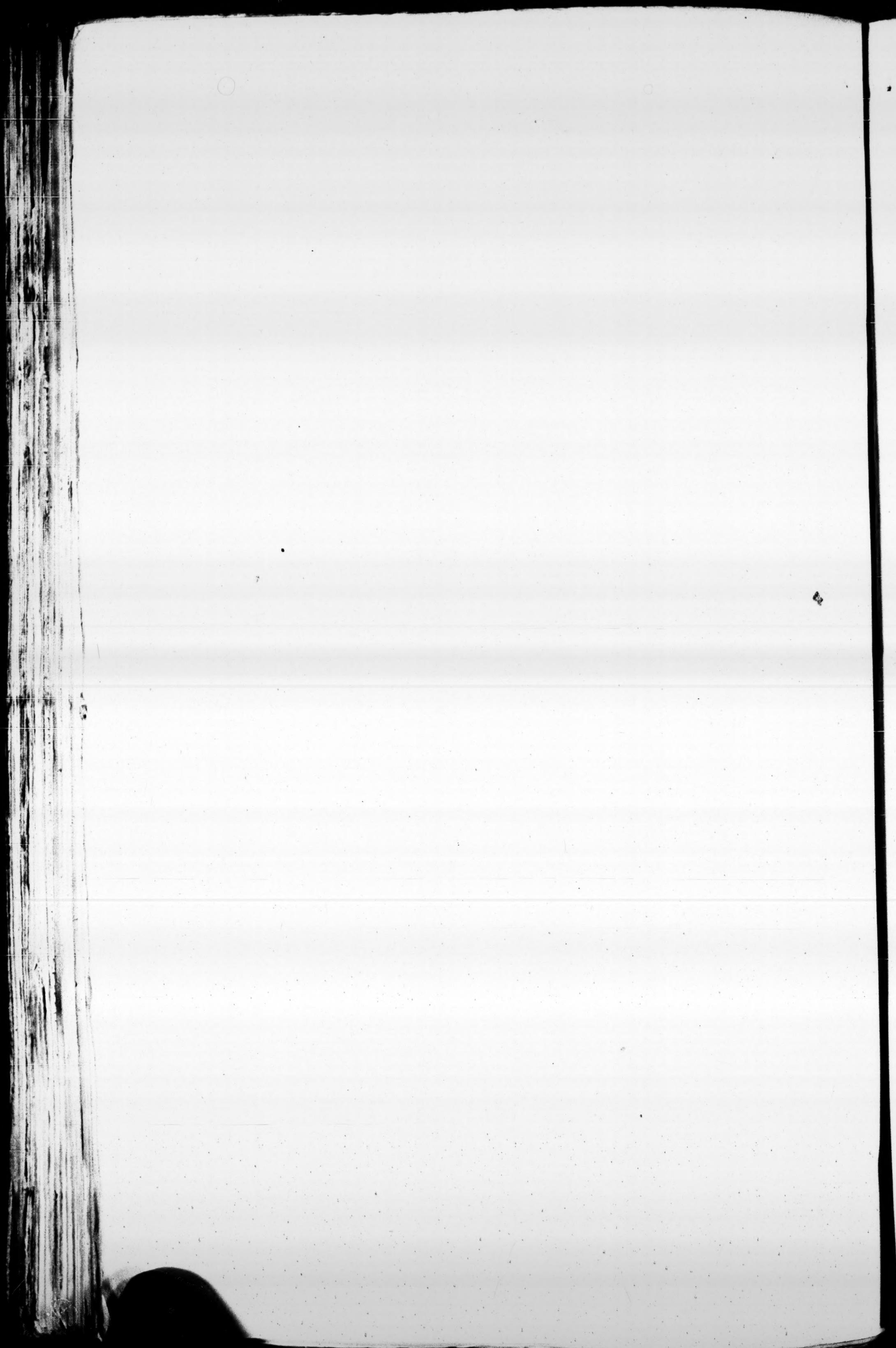
UTKALDIPAKA,  
Nov. 12th, 1910.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE;

The 26th November, 1910.



CONFIDENTIAL.]

No. 48 of 1910.

## REPORT (PART II)

ON

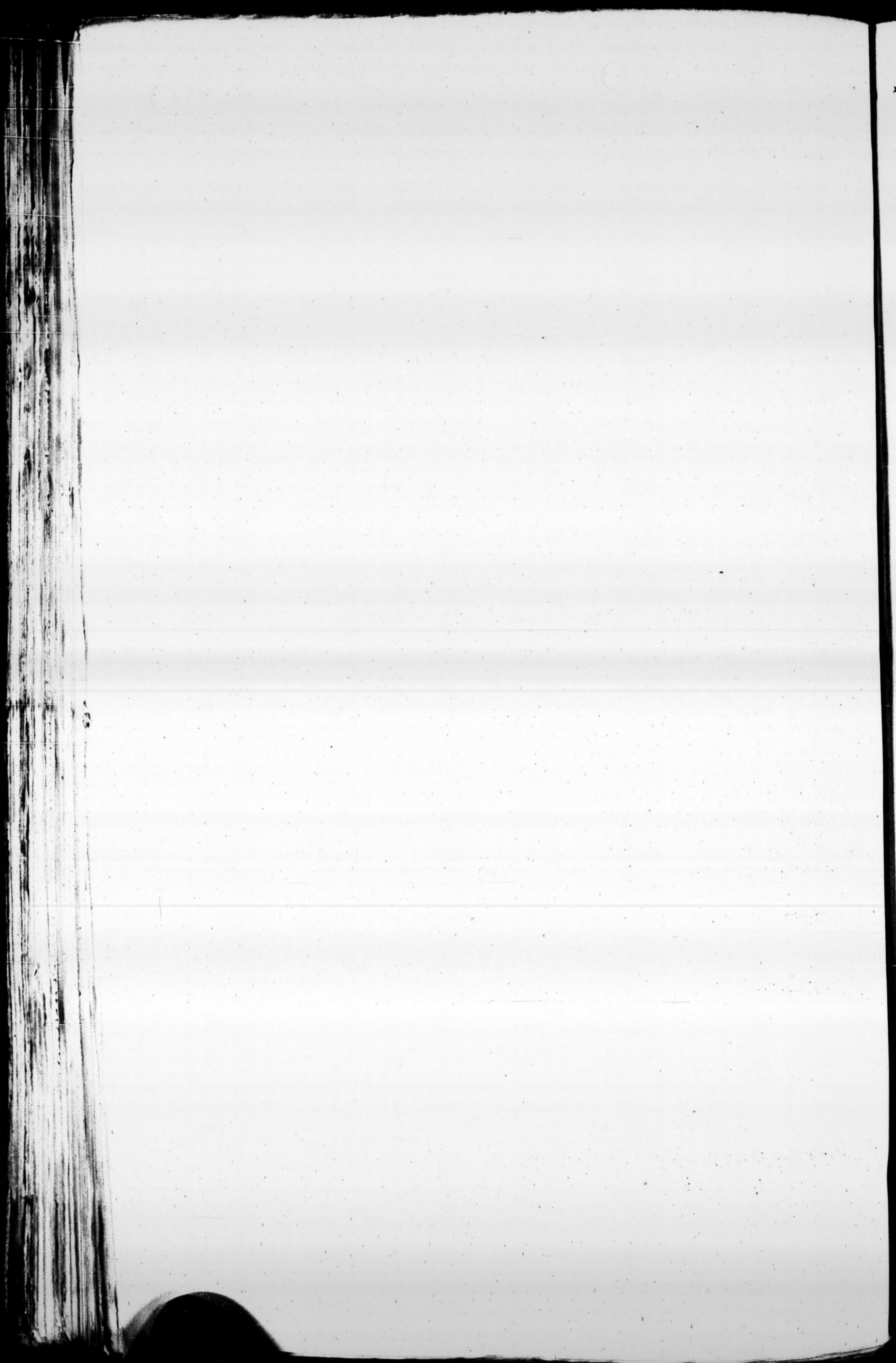
### NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 26th November 1910.

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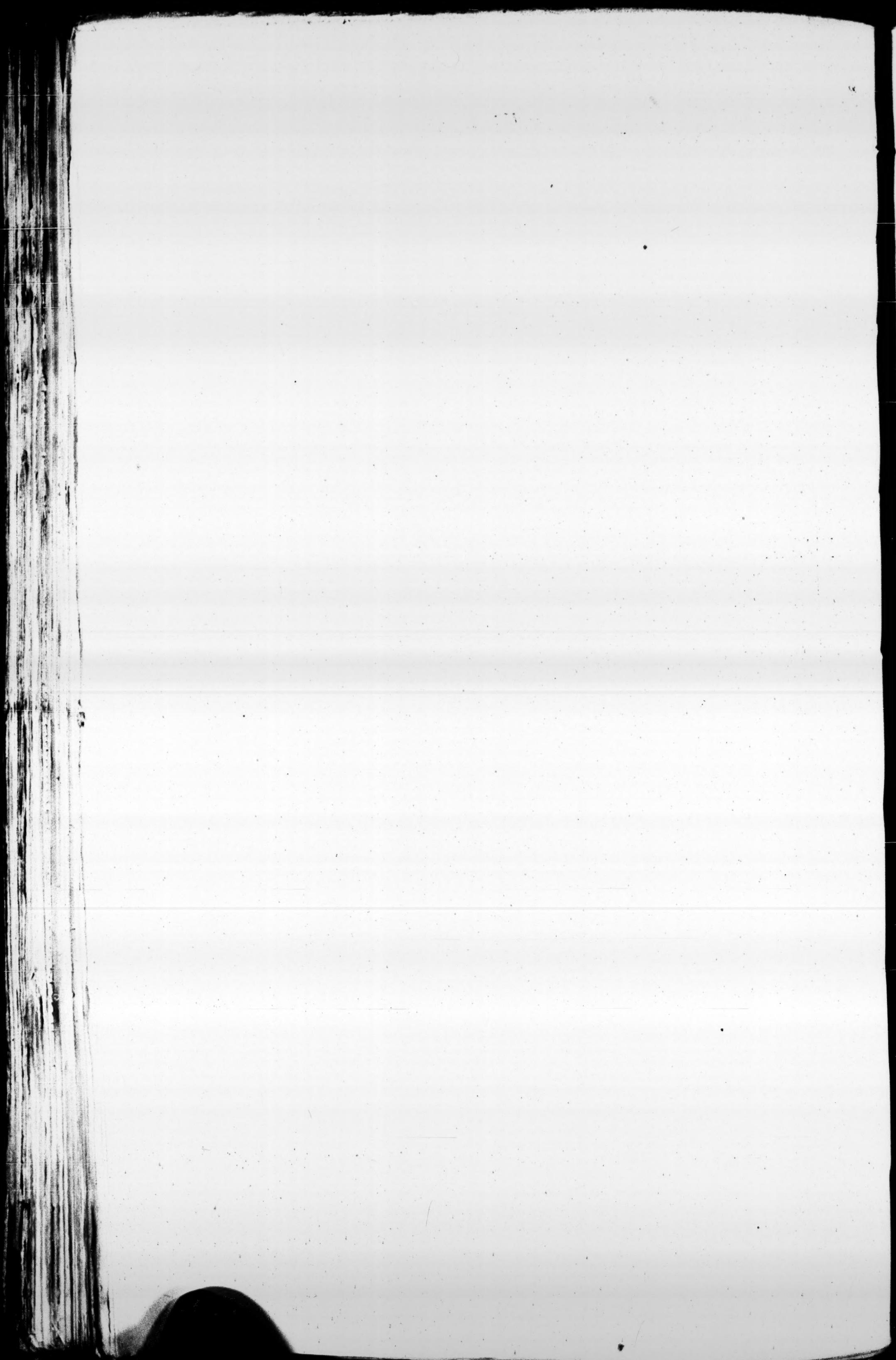
LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH  
BY THE BENGAL SPECIAL DEPARTMENT.

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee" ...	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee" ...	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar" ...	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Rai Narendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Brojendra Nath Ghose	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayestha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	600
13	"Musalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

ADDITIONS AND ALTERATIONS TO THE LIST OF NEWSPAPERS.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	REMARKS.
1	"Day's News"	Calcutta	Daily	(See above) ... ... ...	Defunct.
2	"Karmayogin"	Ditto	Weekly	(Ditto) ... ... ...	Ditto.
3	"National Daily"	Ditto	Daily	(Ditto) ... ... ...	Ditto.



## I.—FOREIGN POLITICS.

3174. In regard to the proposal to repeal the Act of 1907 and adopt a general immigration law for South Africa based on education and not race, the *Bengalee* writes:—

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10th Nov. 1910.

"It is possible to devise an educational test which, in practice, would mean a great hardship to our people. But unjust as the adoption of such a test may be, it would be a great improvement upon the present arbitrary test which makes an invidious and irrational distinction between race and race. The repeal of the Act of 1907 would be tantamount to a great moral victory for our distinguished countryman, Mr. Gandhi, and those who have been associated with him in the noble work in which he has been engaged."

## II.—HOME ADMINISTRATION.

## (b)—Working of the Courts.

3175. Referring to the alleged undue detention in jail of Man Mohan Ghosh, the printer in the *Karmayogin* case, the *Bengalee* writes:—“The man was kept in illegal confinement from the 7th up till the 18th instant, and what is more, the pleader for the prisoner, who has considerable experience of cases of this kind, told Dr. Thornhill that scandalous delays in the release of prisoners are frequent. We desire to call the attention of Sir Edward Baker to this disgraceful state of things. There must be some one who is responsible for the great delay that has taken place in the release of Man Mohan Ghosh, and we trust that the offender will be adequately punished and that orders will be passed which will make the recurrence of such cases impossible.”

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10th Nov. 1910.

3176. Referring to the *Statesman*'s comment on the judgment in the *Karmayogin* case, the *Bengalee* writes:—“The article *The Statesman's comment on the judgment in the Karmayogin case.* in spite of its studied conditional hypotheses and the apparent reservation made as to the exigencies of legal proof, constitutes an attack on judicial independence—in fact, grave contempt of Court. The Judges are told they did not understand the true meaning of certain things that they have unconsciously cast the ægis of High Court on certain pernicious doctrines, and that it is necessary the Government should publicly dissociate themselves from the Judges. At this rate, we may just as well shut up the High Court, and leave it to the Executive and present law advisers of the Crown to convict anybody of any offence and pass sentence. . . . It is necessary that the Government of India or the Bengal Government should publicly dissociate themselves from the insolent demand made upon them by the *Statesman*.”

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10th Nov. 1910.

3177. The *Indian Mirror* writes:—“Unfortunately, just as the political horizon was assuming a distinctly bright aspect, a somewhat uneasy sensation has been created by the judgment of the High Court in what is known as the *Karmayogin* appeal. The decision of the High Court in this case will, we are afraid, have a far-reaching effect on political propagandism in this country. We say nothing about the judicial merits of the decision, but, from a political point of view, we are afraid it is not one which can be commended by those who are anxious for the ascendancy of moderation in the public life of India. It is curious that the pronouncement of the High Court's decision in this case should be followed at once by a letter from Babu Arabindo Ghose to the Press. He is openly invited by a Madras journal to emerge from his present retirement in French territory; and, for the past few days, a rumour has been in circulation that he intends to return to Calcutta as soon as the proceedings in the Calcutta Police Court come to a termination. We cannot say that we look forward to Babu Arabindo Ghose's return with pleasure. Bengal has been quiet for the past few months in the absence of Extremist propagandism. If the judgment of the High Court be construed as throwing the mantle of judicial protection over certain

INDIAN MIRROR.  
10th Nov. 1910.

Extremist doctrines, then, we are afraid, the effects will be exceedingly harmful. Our contemporary of the *Statesman* has wisely observed that 'a judicial utterance which may be taken to show to what lengths the Extremist is permitted to go, merits, indeed, the careful attention of the Government and of all who are anxious for the peaceful progress of the country.' Our contemporary also rightly says that 'only mischief can follow the dissemination of Nationalist doctrines of Swaraj and Passive Resistance;' and we endorse the view that 'either the Government of India or the Bengal Government should take some means of warning all concerned that the recent judgment in the High Court must not be regarded as giving State sanction to either of these tenets of the Extremist propaganda'."

BENGALEE,  
26th Nov. 1910.

AMRITA BAZAR  
PATRIKA,  
1st Nov. 1910.

BENGALEE,  
16th Nov. 1910.

AMRITA BAZAR  
PATRIKA,  
16th Nov. 1910.

3178. Referring to the delay on the part of the responsible authorities in releasing the printer of the *Karmayogin*, acquitted by the High Court on the 7th instant, the *Bengalee* writes:—"Somebody ought to be held responsible for the delay which has occurred. Already the printer had served out half the term of imprisonment to which he had been sentenced, and this on account of a piece of writing for which he was only technically responsible and which their Lordships agreed in holding to be innocent. This consideration, if nothing else, ought to have led those with whom it rested to release the printer to expedite matters and to release him at the earliest possible moment after the delivery of the High Court's judgment. It is sincerely to be regretted that this has not been done. We are curious to know if the printer has been released even now."

3179. With reference to a suggestion of the *Statesman* interpreted by the *Amrita Bazar Patrika* to be to the effect that the Lieutenant-Governor of Bengal should publicly declare by a resolution that the judgment of the

High Court in the *Karmayogin* case is not only erroneous but something like perverse, the *Amrita Bazar Patrika* says:—"If this is not preaching a principle of anarchism, we do not know what is."

3180. Commenting on the *Statesman's* article on the *Karmayogin* case, *Ibid.* the *Bengalee* writes:—"With some knowledge of

public affairs and of public feeling in the matter, and with the profound conviction that the attitude of the *Statesman* constitutes a menace alike to the independence of the judiciary and the liberties of the Indian press, we would suggest that some notice be taken of the *Statesman* article, so that either the Judges or the Government may let the public know that the former will not be intimidated by the undisguised insolence of an Extremist Anglo-Indian newspaper, and that the latter do not care for the patronage of the same newspaper."

3181. The *Amrita Bazar Patrika* writes:—"A correspondent from Arrest and prosecution of the Moulmein writes to us as follows:—"The Irish Phongyee or Budhist priest was arrested this (9th) morning by order of the District Magistrate for

preaching against the Christian religion. The trial will take place on the 18th instant. And as this is the first time that a Budhist priest has been arrested for the sake of preaching against the Burmese Budhists to become Christians, it will be watched with great interest. This will effect every class of non-Chrtstians. Will you give full publicity to it in your paper, as it goes to show that some of the officials will not stop at anything so that they might be able to muzzle free speech in this Province as well as they have done in India. It is to be hoped that the Burmese and Hindus and other classes will take up this question. Are the Christian Missionaries going to trample on the necks of the people without any protest? Are they to be allowed to preach against the religion of the Budhists, Hindus, and the Muhammedans? I shall give you full particulars of the trial when it comes off."—*United Burma.*

(h)—General.

BENGALEE,  
17th Nov. 1910.

3182. With reference to Rai Bahadur Kissori Lal Goswami's appointment to a seat on the new Bengal Executive Council, The Bengal Executive Council, the *Bengalee* observes:—"We cannot disguise from

ourselves the fact that the public feeling will be one of disappointment. It is no disparagement to Rai Bahadur Kissori Lal Goswami to say that the field was wide enough for the choice of a more experienced Councillor, commanding a greater measure of public confidence. The appointment of men like Sir Guru Das Banerjee, or Dr. Rash Behari Ghose, or Mr. B. L. Gupta would have been acclaimed with public enthusiasm. Their disqualification is said to be their age. Age is, indeed, a distinct qualification for a Councillor when coupled with health; and the gentlemen whose names we have mentioned can give points to younger men in respect of their capacity for active work. There are other names which occur to us; and the field of choice in Bengal was, indeed, wide and comprehensive. The Government never finds the smallest difficulty in selecting Judges for the High Court; and the duties of His Majesty's Judges are in one sense far more onerous and exacting than those which will devolve upon members of the Executive Council. We cannot help thinking that the Government went about in the wrong way in making their selection. Political agitation, we fear, has an evil odour in these days; and those who were in any way connected with such agitation were, we imagine, scrupulously avoided. We do not propose to discuss the soundness of this principle. Analysed, it means that those who have been fighting the battles of the country and have aided by their labours to secure the boons, are not to enjoy their benefit in a personal sense. The unwisdom and even the inequitableteness of the principle must be obvious on the face of it. But that is a matter for the Government and perhaps not for us. What we should like to point out is that if such a principle is accepted, it ought to apply equally to Hindus and Muhammadans. Our complaint is that this is not the case and a distinction is made in its application. The President of the All-India Moslem League is made a Privy Councillor. The President of an All-India Moslem Conference is made a member of the Viceroy's Executive Council. Let us not be misunderstood. We do not for a moment question the ability or the fitness of the gentlemen who have been appointed to these high offices. But what is sauce for the gander ought to be sauce for the goose. If Muhammadan public men are not excluded from high offices by reason of their political activities, surely the same rule ought to apply to Hindus who have taken a prominent part in the political agitations of the day. However that may be, now that Babu Kissori Lal Goswami has been appointed as the Indian Member of the Bengal Executive Council, we wish him every success in the high office to which he has been called."

3183. Referring to a rumour that the appointment of Indian Member on the Bengal Executive Council has been offered to

BENGALEE,  
17th Nov. 1910.

Mr. K. G. Gupta, the *Bengalee* writes:—"The appointment of Mr. K. G. Gupta would be a popular one and would satisfy all parties. Failing him, we should strongly recommend Sir Guru Das Banerjee and Mr. B. L. Gupta. Age, coupled with good health, is a qualification rather than a disqualification for an office of this kind. The Hindu maxim is that no one ought to be appointed a Councillor to a Ruler unless and until he is over fifty years of age. It is not to be understood that we make any comparison between the three gentlemen whose names we have mentioned above."

3184. The *Hindu Patriot* congratulates the Hon'ble Rai Bahadur Kissori Lal Goswami on his appointment to the Bengal Executive Council. Bengal ought to be proud of

HINDOO PATRIOT,  
18th Nov. 1910.

the honour that has been done to the Rai Bahadur. It is hoped he will be able to prove himself a success.

3185. The *Indian Mirror* congratulates the Hon'ble Rai Bahadur Kissori Lal Goswami on his appointment as a member of the Bengal Executive Council, and says that his fitness for the post is undeniable.

INDIAN MIRROR,  
19th Nov. 1910.

3186. The *Amrita Bazar Patrika* says that the appointments to the new Bengal Executive Council will give satisfaction.

AMRITA BAZAR  
PATRIKA,  
19th Nov. 1910.

3187. With reference to the formation of the Bengal Executive Council, the *Amrita Bazar Patrika* writes:—"It remains to be seen what good results are to accrue to the

AMRITA BAZAR  
PATRIKA,  
21st Nov. 1910.

people from the creation of the Bengal Council, which have given the Government such trouble and pains. By the way, will the *Pioneer* kindly suggest why such a high honour from the Government was going abegging in the way described by it?"

In this connection, the journal, while admitting that a better selection for the Indian seat than the Hon'ble Rai Kissori Lal Goswami Bahadur could not have been made, enquires what the nature of his work will be and whether he will be put in charge of any independent portfolio. Now that the Bengal Executive Council has become an accomplished fact, the journal urges the union of the two Bengals with Sir Edward Baker as Governor.

BENGALEE,  
16th Nov. 1910.

3188. Referring to the alleged reluctance of the Dacca presses to print the memorials of the accused in the Dacca conspiracy case, the *Bengalee* writes:—"The fact that the authorities of the presses in question should have adopted the attitude they did adopt shows that things are not in a normal state in the new Province, particularly in its capital city. We may say at once that this attitude, whatever its explanation, is absolutely irrational and deserves to be severely condemned. They do no justice either to themselves or to the Government who either seek to please the officials in this particular fashion or are deterred from doing what is perfectly lawful and legitimate by a nervous apprehension that they might by so doing incur the displeasure of the authorities."

AMRITA BAZAR  
PATRIKA  
17th Nov. 1910.

3189. In recommending that the Dacca conspiracy case should be dealt with under the new Act, the *Amrita Bazar Patrika* writes:—"Bail has not been granted to the men in custody, some of whom may perhaps be found in the end to be innocent and therefore have to be discharged or acquitted. The longer the case hangs on, the greater must be their punishment, and a punishment which they may not have deserved. Naturally, therefore, it will be consulting the interests of both the accused persons and the Government to expedite the hearing as much as possible; and the only way to do it is to have it tried by a Special Tribunal. . . . Three months have passed and yet the defence has not obtained a full and exhaustive list of prosecution witnesses, which is being added to from time to time. This, we believe, will be found to interfere with the defence of the 45 accused who are now being tried at Dacca on a charge of conspiracy. The accused have already submitted memorials to Sir Lancelot Hare and Lord Minto. As these rulers meet here, we hope that they would lend a sympathetic ear to the prayer contained in the memorial, which, as we have said above, is in accordance with public views in the present case."

AMRITA BAZAR  
PATRIKA,  
21st Nov. 1910.

3190. Referring to the rejection by His Honour Sir Lancelot Hare of the petition of the accused in the Dacca conspiracy case, who prayed to be tried by a Special Tribunal, the *Amrita Bazar Patrika* says that the Indian public wonder why their prayer should have been refused, especially when, by granting it, His Honour might have removed, in some measure, a feeling of public uneasiness.

HINDOO PATRIOT,  
18th Nov. 1910.

3191. The *Hindoo Patriot* says the *Times'* suggestion that the King-Emperor should visit India some time during next winter, will appeal to the imagination and loyalty of the Indian people. In spite of the advancement of democratic ideas among a small section of the literate class, the great majority of the people have no conception of any other form of governance than personal rule. The presence of the King in India will tend to rouse loyal feelings and will to a certain extent "subdue seditious unrest and convert the disaffected to a better mind." It is not "mere flunkeyism" to assert this, but to state a peculiarly Indian characteristic. In conclusion, the journal writes:—"We hardly think the expenditure of the Royal visit will bankrupt either the Government exchequer or that of the Native Princes. The argument of our contemporary is that the presence of His Majesty in India would lessen the prestige of his representative, the Viceroy. On the contrary, the ceremonials would enhance the prestige of the Indian Empire and concurrently the head and actually the Ruler, of that Empire. The wonderous tales of the spectacular display at Delhi would filter down to every layer in India, and the glory and might of the Empire which the Britishers have built up in succession to that of

the Mogals will be forcibly impressed on the minds of the people; it will increase loyalty and strengthen the foundation of British rule in India."

3192. The *Indian Mirror* says that the heart of every Indian beats with joy at the prospect of welcoming Their Majesties the King-Emperor and his gracious consort.

INDIAN MIRROR,  
18th Nov. 1910.

3193. The *Hindoo Patriot* says that confident hopes are entertained that the Royal visit to India will go a great way towards extinguishing the smouldering fires of

HINDOO PATRIOT,  
18th Nov. 1910.

sedition and anarchism. The visit will also tend to mollify the disaffected and bring about the restoration of peace, prosperity and contentment to the teeming millions of India.

3194. The *Hindoo Patriot* writes:—"All India will look forward to the event with anxious expectancy. If His Majesty will

open and hold the Coronation Durbar in person, the

HINDOO PATRIOT,  
18th Nov. 1910.

Darbar, it is confidently expected, will be no mere show. That it will not be a pageant of the type organised by the most 'brilliant' of Indian Viceroys in 1903 may, indeed, be taken for granted. His Majesty knows his people, knows how poor the country is. It may, therefore, be regarded as certain that the Durbar, while it will undoubtedly be worthy of the unique occasion, will not be permitted to be run on extravagant lines. What is even more, advantage will, we feel sure, be taken of the occasion to announce a gracious boon to the people. The Oriental imagination, which is certainly a myth in the sense in which Lord Curzon often spoke of it, associates a Royal visit with acts of kindness and beneficence. Such acts, when a whole people are to be benefited by them, must be in the nature of political boons. We confidently hope that His Majesty's gracious visit will not only evoke feelings of warm and enthusiastic loyalty to the British connection and to His Majesty's person and Throne, but will be signalised by a distinct improvement in the status of the Indian as the equal subject of the Crown."

3195. The *Amrita Bazar Patrika* writes:—"The prospect held out of

Ibid. His Majesty the King-Emperor and Queen-Empress's coming among the people of this

AMRITA BAZAR  
PATRIKA,  
19th Nov. 1910.]

country is sure to fill their hearts with joy. But, then, it must be said that the joy will be on account of the amiable and loving personal character of His Majesty. The people find in him a true and worthy grandson of their beloved Queen Victoria, whom they sincerely regard as their Mother-Queen. However, His Majesty's momentary presence here as Sovereign of the land, something like a shooting star, is likely to be as much a cause of enthusiasm as of disappointment. No doubt the Hindus make the most enjoyment possible from the advent of their Mother-Goddess for three days, after which she disappears in water. But, in their heart of hearts, the Goddess is ever present as the loving guide of their destiny. Can this idea hold good with regard to our Emperor as situated in the political fabric of England?"

3196. The *Indian Nation* says the news that the King-Emperor hopes to

Ibid. hold a Coronation Durbar at Delhi will be received with the greatest enthusiasm by all classes of His

INDIAN NATION,  
31st Nov. 1910.

Majesty's subjects in India. Nothing will stimulate the loyalty of the people so much as the thought that India is considered no longer a neglected part of the British Empire.

3197. The *Amrita Bazar Patrika* writes:—"Be it said to the lasting

The English Rulers and Indian credit of all Muhammadan Sovereigns of India, they

AMRITA BAZAR  
PATRIKA,  
17th Nov. 1910.

territories. The same may also be said of the Hindu rulers who constitute the bulk of Indian Princes. It is a pity that the Rulers of British India have not profited by this salutary example, prevalent in their Feudatory States. If they had done this, they might have easily obviated the necessity of reserving special seats for Muhammadans in the Legislative Councils and special appointments in the public service, which is now a sore point with the Hindus."

3198. In an article headed "A dismal and irritating distinction," the

A dismal and irritating distinction. *Bengalee* writes:—"Few of our countrymen are aware of the humiliating and even irritating treatment to which some of our countrymen are subject

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at the Bombay Port on their way to and back from England. Neither rank nor position, nor public reputation, nor even aloofness from political controversies is a guarantee against such treatment. On the outward journey the Indian passenger is asked, as he is about to leave Bombay, his name, his address and the object of his visit to England; and we believe these particulars are wired out to the Scotland Yard authorities, so that on their arrival they may be taken under their kindly and watchful protection. It is to be borne in mind that these interrogatories are not put to the non-Indian passengers. But this is not all. The Indian passenger fares much worse—and here the treatment accorded to him is irritating to a degree—on the return journey when he lands at Bombay on his way back from England. His luggage is opened and carefully examined—including whatever books he may carry with him—and what is still more irritating, his private letters are inspected and read. The sanctity of private correspondence is so shamefully violated that one of the victims of this kind of treatment told us that even letters written to him by his wife were not spared the scrutiny of these zealous officers. To heighten the degradation of the situation, all this inspection and this reading of private correspondence takes place in the open, in full view of other passengers, who are allowed the privilege of being spectators of a scene so unique and so full of humiliation to the unhappy victim. It is with a sense of regret, not unmixed with indignation, we learn that even ordinary courtesies are not permitted to soften the humiliation of a situation sufficiently painful in itself. The examination is often conducted with insolence and rudeness. We learn that all this is perfectly legal under the Sea Customs Act. . . . Such treatment of Indian passengers is inexpedient at any time—it is supremely so at the present moment, as being calculated to defeat the policy upon which the Government is embarked. We earnestly invite the attention of the Government to the facts which we have mentioned, and we hope the rigours of the scrutiny will be withdrawn altogether in the cases of Indian passengers of respectability. The Government, with a Criminal Intelligence Department prying into the hidden recesses of even domestic secrets, can have no difficulty in differentiating the respectable and the trustworthy from those who are not. The evil of this indiscriminate scrutiny is so great that even on the grounds of the clearest expediency, it is not desirable to continue it. A relaxation of the examination, it is possible, may be attended with the escape of one or two suspects, but its continuance must prove a perennial source of irritation and cause widespread dissatisfaction; for nothing is more galling than the sense of personal or racial insult and humiliation."

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18th Nov. 1910.

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PATRIKA,  
18th Nov. 1910.

HINDOO PATRIOT,  
19th Nov. 1910.

HINDOO PATRIOT,  
19th Nov. 1910.

3199. The *Bengalee* trusts that the office of Standing Counsel will be conferred on a member of the bar qualified for the honour. The Standing Counselship not being a political office, the claim to occupy it has no reference to political bias, or ability to declaim against political opponents and thus get advertised in a section of the press.

3200. The *Amrita Bazar Patrika* says that Mr. Gait, the Census Commissioner, has created a feeling of keen disappointment and deep resentment among the Hindu population, by issuing instructions to the effect that the depressed classes should be summarily cut adrift from the parent stock and be enumerated in the forthcoming census not as Hindus but as something else. It is wondered that, at a time when the authorities are professing a desire to win the esteem and affection of the ruled, such an unnecessary handle should be given to them to question the sincerity of these professions.

3201. The *Hindu Patriot* says that the above order of the Census Commissioner has created a feeling of intense disappointment and resentment among the Hindu population of India. The journal suggests that

Government should take immediate steps to remove the cause of complaint.

3202. After extolling the good qualities of Babu Sarada Charan Mitter, *ex-Judge of the High Court*, the *Hindu Patriot* writes:—"It is to be much regretted that the deserving claim of such a man to a fitting recognition has been systematically ignored by the Government."

3203. The *Bengalee* says that if India is to be represented at the forthcoming Imperial Conference—and the journal holds Indians in the Colonies. that it is as unjust as it is inexpedient to exclude India—she should be asked to send an equal number of officials and non-officials.

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19th Nov. 1910.

3204. Commenting on the Hon'ble Mr. S. P. Sinha's speech at the Calcutta Club on the occasion of the farewell entertainment in honour of Lord Minto, the *Bengalee* writes:—“The greater part of Mr. Sinha's speech was taken up with a defence of Lord Minto's administration and policy . . . The defence, we may say at once, though undoubtedly able and vigorous, will not carry conviction to Mr. Sinha's countrymen. Few of them, indeed, will take exception to the high eulogium he passed upon the retiring Viceroy, both as a man and a ruler. Nor is there likely to be any difference of opinion about the nature of the difficulties which confronted Lord Minto at the commencement of his *regime* and the strenuousness and courage with which he combated them. But here unhappily our agreement must end. Mr. Sinha tells us in his speech, referring to the restrictive measures of the last few years, that ‘to-day the better—the riper mind of India recognises that these measures were to some extent at least necessary.’ We cannot admit that the restrictive measures were any of them necessary. We know the arguments which have been advanced to support them. But we are unconvinced . . . They have interfered with the exercise by the people of some of their most legitimate rights—rights, the due exercise of which is as beneficial to the Government as to the community. What is more, if they are permitted to continue on the Statute book much longer, they are bound to interfere with the growth of public life in the country.”

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20th Nov. 1910.

3205. Commenting on Lord Hardinge's reply to the address presented to him by the Bombay Moslem League, the *Bengalee* writes:—“His Lordship practically voiced the feeling of all His Majesty's non-Moslem subjects by saying that ‘special privileges to one class are synonymous with corresponding disabilities to others.’ The abolition of these special privileges, by the way, is one of the blessings which we confidently expect that Lord Hardinge's administration will confer upon the country.”

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Lord Hardinge's reply to the address presented by the Bombay Moslem League.

3206. Referring to Lord Hardinge's declaration that he would maintain the policy of Lord Minto, the *Bengalee* writes:—

Lord Hardinge in India. “Generous as has been the scope of Lord Minto's

policy in regard to the association of the people in the government of the country, its restrictive features have caused wide-spread dissatisfaction and have considerably neutralized the beneficence of the Reform Scheme. This part of Lord Minto's policy has to be revised. We believe that if Lord Minto remained as Viceroy for twelve months longer, he would himself have revised it. It was a temporary policy adopted to meet a temporary emergency. It is now admitted even officially that the situation has improved. If it had not improved, the visit of His Majesty to India would be unthinkable. The abandonment of this policy now would help the improvement which has now set in. Its continuance would retard it. We take it, therefore, that His Excellency's adhesion to Lord Minto's policy means his adoption of the spirit of that policy which in its essence, as we read it, is opposed to all repression.”

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20th Nov. 1910.

## VI.—MISCELLANEOUS.

3207. Commenting on the duties of the Indian Press, the *Indian Nation* writes:—“Our rulers are actuated with the most

The Indian Press.

INDIAN NATION,  
14th Nov. 1910.

which is right. The whole of British rule is built on this basis. It is a political axiom that no Government can exist unless it has the ultimate sanction of the people, and our rulers know that better than, perhaps, we know it ourselves. That sanction they have already, and they know they must continue to have it, otherwise Government will be impossible. Their principle is quite different from that described by the ancient philosopher in the words, ‘they make a wilderness and call it peace.’ They are here with some very high

ideals. And it is for the Indian press to help them. After all, they are strangers to that which is nearest and dearest to our hearts; it is for us to tell them. They have never refused to hear us, except perhaps in one single instance, within living memory. The press is our mouthpiece, it also guides us, as well as our rulers. It has a noble task, and we hope all sections of newspapers will realise this."

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19th Nov. 1910.

3208. A correspondent of the *Bengalee* draws attention to the collapse of a portion of the protecting wall on the west side of the Belgharia target ground. of the rifle range at Belgharia. The journal thinks it very unsafe to allow soldiers and volunteers to practise at the range until the breach in the wall is repaired.

G. C. DENHAM,

*Special Asst. to the Depy. Insp. Genl. of Police, Bengal.*

OFFICE OF THE BENGAL SPECIAL DEPARTMENT,  
9, ELYSIUM ROW,  
The 26th November 1910.